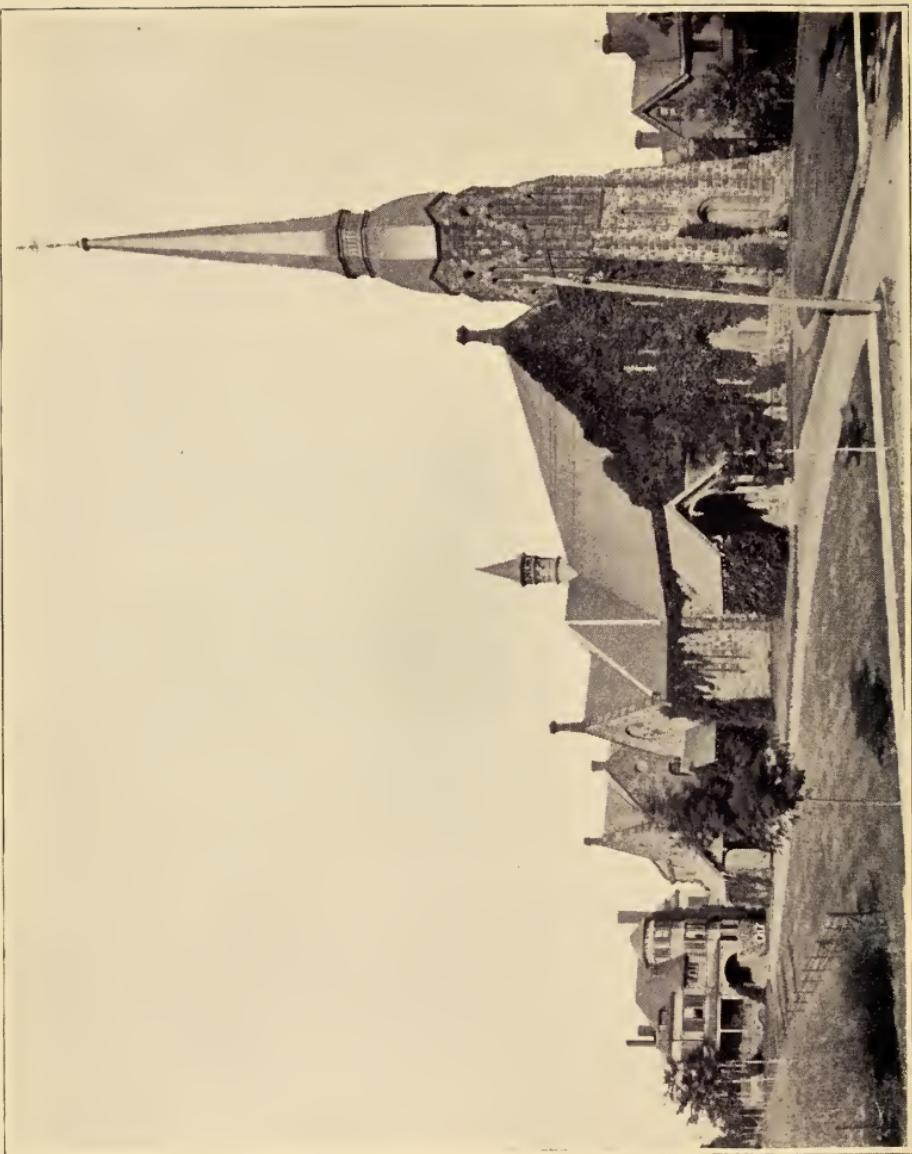


The Thirty-fifth
Anniversary of the
Orange Valley Church.

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1861=1896.



Celebration of the
Thirty-Fifth Anniversary
Of the Orange Valley Church
Of Orange, New Jersey;

Also

The Sixth Anniversary
Of the Pastorate of the
Rev. Charles A. Savage.



Historical Address and two Sermons by
the Pastor.



1890=1896.

L. J. HARDHAM, PRINTER, NEWARK, N. J.

THE ANNIVERSARY.

ON Wednesday evening, March 25th, 1896, was observed a double anniversary in the Orange Valley Church. The church had reached the thirty-fifth mile-stone in its history, and the date very nearly coincided with the sixth anniversary of the pastorate of the Rev. Charles A. Savage. In recognition of the event, a large congregation came together, and the church was well filled with members and friends. The platform was elaborately decorated for the occasion under the direction of Mr. Richard Russell. Palms, potted plants and flowers were tastefully arranged, and on either side of the platform were the two dates, "1861" and "1896," of orange figures on a back-ground of evergreens.

Miss Cornelia V. Hutchings, organist of the church, presided at the organ. The singing was led by Prof. F. G. Handel, and Mrs. A. Douglas Brownlie, a former member of the choir, sang two impressive solos, the first of which was, "I Will Extol Thee, O Lord," from Costa's "Eli," and in closing, Dr. Rankin's hymn, "God Be With You Till We Meet Again."

Rev. John L. Scudder, of Jersey City, read the First Chapter of Ezra, and the Forty-eighth Psalm, the first selection being the one read by Abraham Baldwin at the beginning of the church enterprise in 1859, and the second, at the dedication of the present church in 1868.

Rev. Dr. Charles Hall Everest, of East Orange, offered prayer.

The Pastor read a historical narrative of the church, covering its history from the beginning down to the present pastorate.

DR. RANKIN'S ADDRESS.

Rev. J. E. Rankin, D. D., President of Howard University, and Mr. Savage's predecessor in the pastorate, made a brief address, as follows :

“To Moses, the sign of the presence of the angel of God in the burning bush was that it burned and still was not consumed. More than a generation has elapsed since the organization of this church. Scarcely a remnant of the original members survive to-day. The bush has burned, but still is not consumed. I will turn aside and see why the bush is not burned. This is what we do to-night. It is because the angel of God's presence has been here. It is because God has been in His Word, in His ordinances, in the hearts of His Saints, is in them to night. When a devoted pastor dies, when faithful office-bearers are taken away, it seems at first that the bush is all consumed—that all is over with it. And so men wring their hands and sit down in sackcloth and ashes. But, strange enough, we look again and the bush is alive with flame, and is not consumed. God sends other pastors, raises up other deacons and Sunday School workers, makes other givers generous. The fathers and mothers sleep in the dust, but instead of the fathers are the children. There is a heredity of saints as well as sinners.

“The Valley Church has had a life of thirty-five years ; seven Sabbaths of five ! In one of these Sabbaths of

five it was my lot to minister to you. This is why I am with you to-night. I believe I formed friendships here which will be knit anew in Heaven, where we share the great beatitude of the Apocalypse, where we rest from our labors, and where our works do follow us. I expect to meet Farmer Smith and Robert Thayer in Heaven. I believe that from this congregation will be not a few who will form a part of the General Assembly of the Church of the First-Born, whose names are written in Heaven, where congregations never will break up and Sabbaths have no end. I feel that it is an honor to have ministered to them; to have shared their trials and helped them to bear their burdens. I seem to see them upon that Mount of God compassing about as a cloud of witnesses. They sing the new song, the song of Moses, the servant of God. They have gone through the dividing waters and left their foes, the Egyptians, engulfed in the seas behind them. And the song of the Lamb, the Lamb who tasted death for them, and in whom they fell asleep; nay, in whose name and through whose blood they have trampled the dragon under foot and are escaped.

“ During the five years of my pastorate here I remember with especial interest and gratitude the group of young people who always rallied around me and held up my hands. I heard not a few of them make their first efforts in social prayer and remark; sweet to their Heavenly Father and to the angels, as the first prattlings of childhood in an earthly home. I admitted them to this fellowship in the Lord. With constantly increasing satisfaction I have seen the work they have carried on under the skillful leadership of their own Pastor, who celebrates his

sixth anniversary to-night ; who has entered upon his second Sabbath of years. It was my good fortune as Pastor here to guide the young people of this congregation into the first organization of Christian Endeavor established in Orange ; and it was equally my good fortune to preside at the meeting when the present Young Men's Christian Association of the city was established, and as President to affix my signature first to the constitution adopted. I never belonged to that unbelieving class of religious teachers who are timid of the impulses of their young people. And it is sweet for me to remember the young people of this congregation as beautiful in their social life and beautiful in their life spiritual.

“And when we ask why the bush that burns is not consumed, it is because of the ranks of the young people, who stand ready to take upon themselves the duties of maintaining Christian ordinances ; who, in their own society, are under drill for service in the field ; and who answer to their Master's call ‘Here am I ; send me.’

“I thank you for this privilege of participating in your joys, of hearing you say, still under the shadow of the cross, our common and our only hope : ‘Hitherto hath the Lord helped us.’ When I look up reverently to the Nestor of this congregation, whose father once served with my father among the hills of Vermont, as officers of a Congregational Church, and who himself was then a young student from Yale, I feel that I am still a young man ; but when I hear the steps of the young people pressing forward, standing in places of honor in this church, soon to be the fathers and mothers of Israel, I see it becomes me to accept old age gracefully, and to be ready

for the summons to an upper service, where they see His face and where His name is upon their foreheads.

“ My dear brother, I congratulate you upon your having your home in this beautiful spot, in Highland Manse, a house builded with hands ; I congratulate you upon the affection of a people who love you and who know a good Pastor when they see him! May you enter upon still larger usefulness, and may this celebration day be the beginning of a period of such spiritual refreshing as comes only when the windows of Heaven are opened and men say, ‘We will go with you, because we see that the Lord is with you.’ ”

DR. BROWN’S ADDRESS.

The Rev. William B. Brown, D. D., of East Orange, who was a member of the Ecclesiastical Council which met March 27, 1861, to recognize the church and ordain and install its first Pastor, was present, and after listening to the historical narrative, gave a short address, in which he said :

“ I have been so impressed with the beauty and thoroughness of this address that you have listened to, and it has so stirred up my heart and awakened my memories, that I believe I could talk to you all night on the history of things in New Jersey. Truly God has made all things new. When I came to Newark in 1854 there was only one Congregational Church on the side of the Atlantic from New York to the Gulf of Mexico. It was three or four years before the second church was organized, in Jersey City, and then in the summer of 1860 I received a letter from Dr. Lowell Mason, telling of the church about

to be organized here, and asking me to come and talk it over. I could give now all the details, did time permit.

In 1867 the Grove Street Church in East Orange was organized; in 1868, the Belleville Avenue Church in Newark; and in 1870, Trinity Church in East Orange, and the church in Montclair. I thank God and take courage. Newark was then only 65,000 and to-day she is 225,000. God grant that the next forty years may show even greater progress made than in the past forty years. Most of us then will have gone over yonder, and the children of to-day will carry on the great and glorious work."

The Rev. John L. Scudder, of Jersey City, was called on and said: "I am very glad to be with you here to-night. When there is a contribution to be taken up I am glad to do my share. I bring you congratulations from Jersey City, both to this church and to its Pastor. We love your Pastor for his progressive spirit and self-sacrifice, but we don't like his name. He's a lovely and sweet-tempered savage. Then this church has an assistant pastor that is not paid, in Mrs. Savage. Her interest in all directions of Christian energy shows that she is a good helpmate. I congratulate you on your Pastor and Pastoress, and hope that in the years to come your success will be as great as it has been in the past."

The Rev. Dr Charles H. Everest, of the Grove Street Congregational Church, extended the hand of greeting from East Orange. They did not believe in consolidation, but in spiritual matters they were willing to be absorbed. He bid the Orange Valley Church God-speed in the name of Orange and East Orange.

Many letters of invitation had been sent to clergymen and other friends at a distance, who sent messages of regret at not being able to be present. Among them were letters from a member of the family of Rev. Joseph A. Ely, regretting his absence abroad, and from Dr. William Mason, who had been invited to occupy his old seat at the organ on this occasion, but was detained by physical infirmity.

Letters of regret and congratulations were also received from Rev. Dr. A. H. Bradford, Rev. Dr. Richard S. Storrs, Rev. Dr. Lyman Abbott, Rev. William Hayes Ward, D. D., Rev. F. F. Ellinwood, D. D., Rev. M. E. Strieby, D. D., Rev. Dr. C. H. Richards, Rev. Dr. B. F. Bradford, Rev. Dr. Fritz W. Baldwin, Rev. Dr. P. F. Leavens, Rev. Charles Townsend, Rev. Wm. G. Thayer, Rev. Howard Bliss, Prof. Rhoden Mitchell and Deacon Samuel Holmes, who was also a member of the Council in 1861.

The hymns sung on this occasion were, "O Word of God Incarnate," and "Ten Thousand Times Ten Thousand."

The following hymn, written for the occasion by a friend of the church, as "an expression of remembrance of the past and faith and hope for the future," was read by Prof. E. W. Given :

We meet with joy this day,
(Remembering all the way
 In years gone by,)
To thank Thee for Thy grace,
Which helped us in our race,
And brought us to this place
 In peace and joy.

Now come we, Lord, to Thee ;
 Bless us, and may'st Thou be
 Our only stay.
 Grateful for these years, gone,
 We look to Thee alone
 For strength and grace, whereon
 To lean alway.

And may Thy presence, Lord,
 Make fruitful Thy dear Word
 In all this place.
 And may Thy Spirit dwell
 In hearts who long to tell,
 Beneath this Sabbath bell,
 Thy wonderous grace.

Oh ! That the fruit might be,
 Ten thousand souls for Thee,
 To sing Thy praise.
 And look to Thee, the Way,
 The Truth, the Life, and may
 They in their hearts, each day,
 An anthem raise.

And when Thy call they hear,
 To leave for Heaven, (more near
 Thy gracious love,)
 Oh ! May their answer be,
 " Yes, Lord, we come to Thee,
 Where we shall ever see
 Thy face above."

Now, glory, praise and love,
 To Him who sits above,
 All we can know.
 To Father, Spirit, Son,
 To God, the Three in One,
 Be homage ever done,
 By all below.

The following beautiful hymn, which had been written for this Anniversary by Dr. Rankin, was read by the Pastor :

OUR HEAV'NWARD WAY.

The peace of God attend us,
 As home we go to-day ;
 His angel-guards defend us
 Upon our Heav'nward way ;
 His grace in us begetting
 His image more and more ;
 All that's behind forgetting,
 We face what is before.

The sick come here for healing,
 The blind that they may see ;
 We lift our eyes appealing,
 Dear patient Lord, to Thee.
 Here in our strength and beauty,
 Here in our riper years,
 Fulfilling each our duty
 Until the Lord appears.

Here fall the Gospel manna,
 Each sev'ral path beside ;
 Ascend the shout hosanna
 To Christ, the crucified.

New glory on us rising,
Be for us all prepared ;
Until our souls uprising,
We reach the great reward.

Dr. Rankin's hymn, "God Be With You Till We Meet Again," which has been adopted by the Christian Endeavor Society of the country, was beautifully and touchingly sung by Mrs. Brownlie as a solo, the entire congregation joining in the chorus with telling effect. The benediction was pronounced by the Rev. Dr. Rankin and Miss Hutchings played a march, by Calkin, as a postlude.

On Thursday afternoon and evening Mr. and Mrs. Savage held a reception at the parsonage, "Highland Manse." They were assisted in receiving by Mrs. Thomas S. Waterman, Mrs. J. Smith Pierson, Mrs. Henry M. Matthews and Miss Elizabeth B. Johnson. The following ladies, Mrs. Stephen A. Condict, Mrs. John Van Vechten, Mrs. C. H. Osgood, and Mrs. A. M. Burtis presided at the refreshment tables. They were assisted by Dr. Sarah C. Spottiswoode, Miss Emma Spottiswoode, Miss Louise G. Vose, Miss Jessie C. Tait, Miss Myra E. Matthews, Miss Ethel I. Smith, Miss Elizabeth Mead, Miss Mary Milne, Miss Katharine Meigs, Miss Margaret Burtis, Miss Florence Waterman, Miss Tillie Kyle, Miss Emma Cooper, Miss Emeline Condict and Miss Edith Mead.

HISTORICAL NARRATIVE.

A few days ago a man called at the parsonage, wishing to arrange for an entertainment to be given in this church with the micro-phonograph. He could give us, he said, concerts and lectures, songs and sermons, brass bands and bag-pipe solos, psalms and sacred solos, reproduced in perfect sound and volume. He was late in coming, for already there was in process of preparation a phonographic recital which, gathering up the voices which have spoken, and the songs which have been sung, and the deeds which have been done in this Orange Valley Church, should in some sort reproduce them for your hearing to-night.

THE BIRTHDAY.

The day which is observed as the birth-anniversary of an Oriental child is not the day on which he first saw light, but the day on which he was formally named ; usually the natal day of the saint whose name he bears. If we date from its beginning, the Orange Valley Church had several birthdays. There was the day when the mission enterprise was born in the heart of James Greacen. There was the day when the little Sunday School was started in the Valley. There was the day when a small company of believers came together and covenanted to walk with each other in Christian fellow-

ship. The one which we to-night observe as our birth-day, was that day in March, 1861, the 27th by the calendar, when this church received its ecclesiastical name.

On that day it was formally recognized by the Council, and its first Pastor was ordained and installed. For just thirty-five years then, this church has been a regularly organized body equipped for Christian work. In tracing its beginnings, however, we must go back several years further.

THE FIRST SUNDAY SCHOOL.

The old wooden school-house, which has just given place to a more substantial structure, at the corner of Forest street and Valley road, was the birthplace of the Sunday School, which afterwards grew into the Orange Valley Church.

About the 1st of September, 1854, at the suggestion and chiefly through the instrumentality of Mr. James Greacen, this Sunday School was established in one of the rooms of that building, which was then known as the Girard School-house.

Mr. Greacen was an active member and afterwards an elder in the First Presbyterian Church of Orange, and on that account this enterprise in the Valley was regarded by that church as a mission of its own. About twenty scholars were collected the first Sabbath. Mr. Greacen acted as Superintendent and he was assisted by teachers from the several churches in the vicinity. The members of the school gradually increased, so that in November following it became necessary to provide more ample accommodations. Means were accordingly raised by

voluntary subscription, to furnish with seats and other necessary appointments, the large upper room of the school-house, previously unfurnished

At this time, November, 1854, a Sunday evening prayer meeting was commenced, under the charge of Mr. Greacen, and there was also occasional preaching on Wednesday evenings, when the services of a clergyman could be obtained.

The first clergyman who was actively connected with the enterprise in Orange Valley was the Rev. Mr. Prudden, who was very active in evangelistic work.

In the fall of 1857 Mr. Greacen was called home to his reward. He was an earnest, devoted, Christian worker, and Mr. Lowell Mason says of him: "To this beloved Christian brother, whose memory is precious to all who knew him, may be justly ascribed, under God, most of the credit for the commencement, and support for some years, of this enterprise."

He was succeeded as Superintendent by Mr. Abraham Baldwin, who had for some time been teacher of a Bible class in the school. Mr. Baldwin entered upon the work with great energy and efficiency, and retained the office, with the exception of one year, until 1863. Under his care the school gradually prospered, growing to be the largest Sunday School in Orange, which then included East and West Orange. During this period a monthly concert of prayer for Sabbath Schools was commenced, which furnished in part the means to support a collector.

In the spring of 1858, Rev. S. C. Hay, D. D., who had been a prominent Presbyterian minister of Newark, was

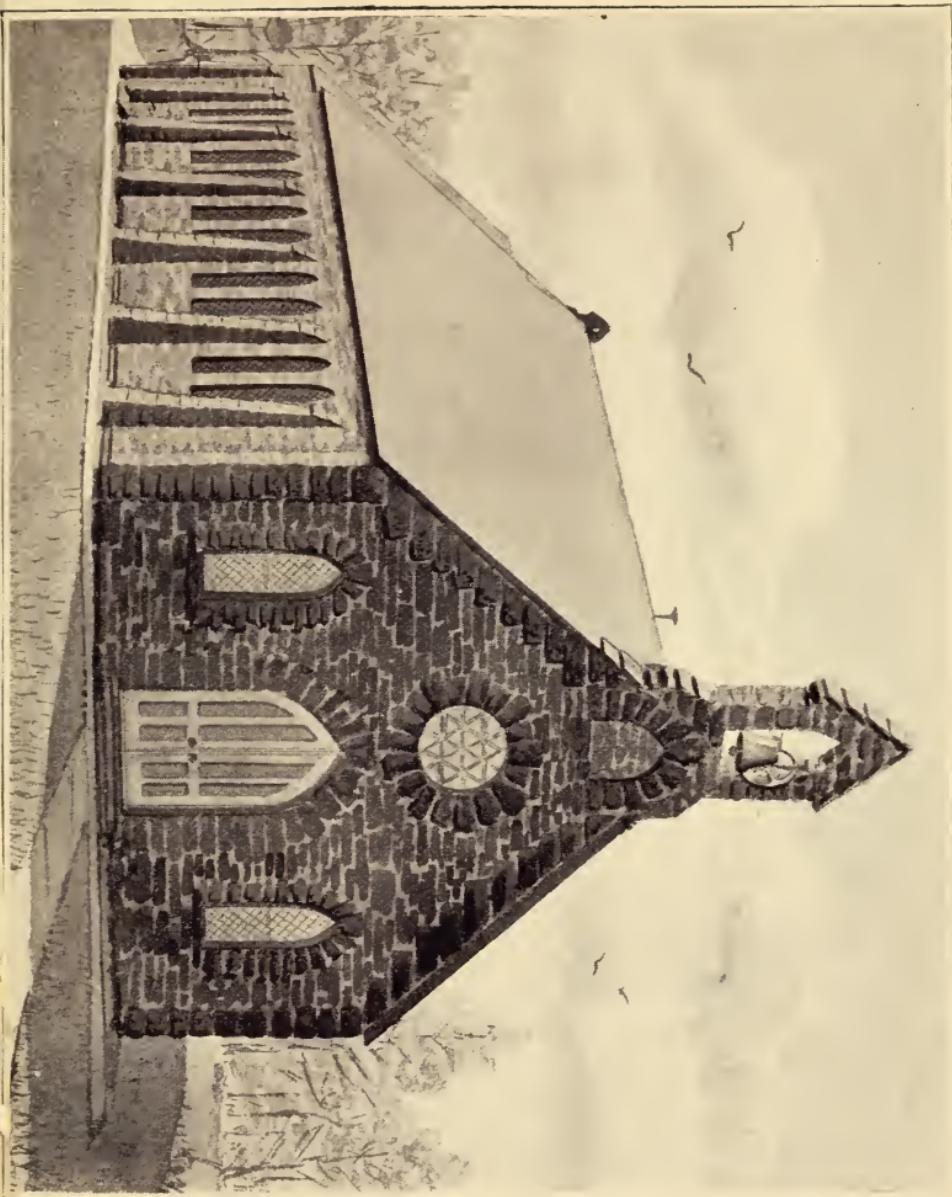
employed to preach a half day each Sunday to the congregation assembling in the school-house. In the great revival of that year, morning and evening prayer meetings were held every day for several months, members of several different denominations uniting together in them. There was also occasional preaching by several of the ministers of Orange, and many were brought to decide for Christ, who afterwards joined the several churches.

The first persons chosen as Trustees to provide for the support of the enterprise were : Mr. James Bell, Chairman ; Mr. Edward Freeman, Treasurer ; Mr. G. W. Smith, Secretary ; Mr. Ambrose Matthews and Mr. David Ward.

THE FIRST CHURCH EDIFICE.

In 1859 the plan which had for some time been agitated of building a chapel to accommodate the largely increasing numbers who came together to worship, and the growing Sunday School, took definite shape. The first recorded meeting to discuss the matter was held in the Girard School house on the 25th of January of that year. Mr. Abraham Baldwin was Chairman, who opened the meeting with the reading of the First Chapter of Ezra.

It was voted that it was expedient to proceed at once to build a church, and the following gentlemen were appointed Chairmen of committees : John H. Matthews, to select a site ; George Merrill, to obtain plans ; Abraham Baldwin, to obtain subscriptions. Two building sites were offered free for the location of the church ; one by James E. Smith and the other by Ira C. Tompkins. The latter, on the corner of Nassau and Valley streets, was finally chosen





Record has been found of a meeting held July 5, 1859 at which "an eloquent and very appropriate prayer was made by Mr. D. Willis James," and Mr. Baldwin reported that \$2,530 had been subscribed towards the church.

On the 14th of September a board of five Trustees was chosen, of which Lowell Mason, Jr., was made President, George Merrill, Treasurer, and G. W. Smith, Secretary, to hold property and secure incorporation, which they did from the Court of Common Pleas, of the County of Essex, under the name of "The Trustees of the Orange Valley Church of Orange." The lot donated by Mr. Tompkins was deeded to them on condition that it should always be used for religious purposes. Money was collected, largely through the efforts of Mr. Baldwin, and a handsome little building of brown sand-stone, modelled after the chapel of Trinity Episcopal Church in Newark, and from plans drawn by George Merrill, was erected at a cost of about \$9,000.

It had at first been proposed to erect a cheap wooden structure, but James Bell, one of the Building Committee, made so low a bid for a more substantial edifice, it was decided to erect the building of stone, and the contract was carried out by him. The chancel and chapel were separated by folding-doors, in front of which was a moveable platform, and the whole was seated with black-walnut pews, with reversible backs, the primary purpose of the building being for the use of the Sunday School. This part of the work was done by Henry M. Matthews.

The corner-stone of this building, which was spoken of as "The Orange Valley Mission Church," was laid

with appropriate ceremonies September 12th, 1859. These ceremonies were conducted by the Rev. Dr. Hay, and were participated in by the members of the congregation and the children of the Sunday School.

In January, 1860, the church was completed, and was dedicated with fitting services, the sermon being preached by Dr. Hay and the dedicatory prayer offered by Rev. Mr. Hoyt, pastor of the First Presbyterian Church.

In February of that year it was decided to hold two preaching services on each Sabbath. Rev. Dr. Hay was engaged to preach, and \$500 were subscribed for the support of the church for one year. The services of Dr. Hay as acting pastor of the Mission and in guiding in the organization of the church, extended through nearly three years.

CHURCH ORGANIZATION.

Up to the time of building the chapel there was no church organization. In April, 1860, a meeting was held, at which it was voted that it was expedient that one should now be organized, and a committee, consisting of James Bell, John Porter, John Merrill and G. W. Smith, was chosen to make a canvass to determine the denominational preference of the congregation. As there were representatives of several denominations interested, there was much discussion as to the form in which the new church enterprise should take shape. In the end the Congregational polity was selected, inasmuch as a number of the most active supporters of the movement were of New England birth and training. The result was, as has often been the case in similar circumstances, Congregationalism

being the natural solvent of all the denominations, and the common ground on which tolerant believers of every name can harmoniously come together. It was an interesting illustration of a well-known principle of heredity that this vigorous Mission should revert to the ancestral faith of its spiritual mother—the First Presbyterian Church of Orange having been, during the first thirty years of its existence, a Congregational Church.

At the time this church was organized there were but four Congregational churches in New Jersey—at Chester, organized in 1740; Newark First, 1851; Paterson, 1853; and Jersey City, 1858.

When it had been decided to which denominational body the Valley Church should belong, a committee, of which the Rev. Dr. Hay was Chairman, was appointed to draft Rules for Church Goverment and Articles of Faith and Covenant. These articles were prepared in essential harmony with those held by the Orthodox Congregational Churches of the country, and adopted by vote taken August 10, 1860.

On this date, which was the real natal day of the church, forty-five persons affixed their names to the Articles of Organization, which was then called “The First Congregational Church of Orange.” A prayer for God’s blessing upon the new church was offered by the Rev. Dr. Hay. Of the forty-five persons who signed the Articles of Faith and Covenant twenty were males and twenty-five females. Of these, thirty-five brought letters from Presbyterian churches, nine from Congregational and one from a Baptist Church. At the end of thirty-five years of our church history, but four of these charter

members remain with us. They are Mr. and Mrs. James Bell, Mr. Enoch Condit and Mr. H. M. Matthews.

The first Board of Deacons chosen consisted of Abraham Baldwin, Dr. Lowell Mason and Aaron Smith, Reuben Langden, Jr., was chosen Clerk and Dr. Lowell Mason, Precentor.

THE FIRST PASTOR.

Steps were immediately taken to call a permanent Pastor, and in December, 1860, a call was unanimously extended to Mr. George B. Bacon, of New Haven, Conn., who at that time was a student in Andover Theological Seminary, at a salary of \$1,000. Before receiving this call Mr. Bacon had had it in mind to engage in the work of Foreign Missions. He was led, however, to think favorably of the invitation to Orange, and in a letter dated January 8, 1861, accepted the call, engaging to begin his labors in the following spring. A condition was made to his acceptance, and granted by the church, that at some future time three months should be granted him in which to complete his course of theological study. The pressure of practical work in the new parish was so great, however, that this condition was never carried out.

On the 27th day of March, 1861, an Ecclesiastical Council was called to recognize the church and ordain and install the Pastor-elect.

Something of the condition of Orange in those days may be inferred from a minute found in the church records, to the effect that the date of the Council be changed from April 3d to March 27th, "that we may have the advantage of moonlight nights." Those who remember the



condition of Orange streets of that era, will understand the significance of that decision. Indeed, the lapse of thirty-five years has not effaced from the mind of our friend Deacon Samuel Holmes, of Montclair, who was present on that occasion as delegate from Broadway Tabernacle, the discomforts of the stage-ride from the Newark railway station.

Of this Council, at which ten churches were represented, the Rev. L. L. Stoutenberg, of Chester, was chosen Moderator, and Rev. L. W. Bacon, of Litchfield, Conn., Scribe. Dr. Leonard Bacon, of New Haven, the father of the pastor-elect, preached the sermon; Dr. Wm. I. Buddington, of Brooklyn, made the ordaining prayer; Dr. J. P. Thompson, of New York, gave the charge to the pastor; Rev. Leonard Woolsey Bacon extended the right hand of fellowship, and Rev. W. B. Brown, of Newark, gave the charge to the people.

It is pleasant to have with us to-night one of the members of that first Council, the Rev. Dr. Brown. Another of its members, who is still living, recalls an interesting fact in connection with that recognition and ordination service. Dr. Lowell Mason, in his black velvet cap, led the singing, using a small melodeon standing in front of the platform, and as the three hymns given out were all in long meter, and all chanced to be set to "Old Hundred" in the Sabbath Hymn and Tune Book, that good old tune was sung three times. Surely no one can say this church had not an orthodox foundation.

THE RAISING OF REVENUE.

From the beginning of the history of the church there were two independent organizations working harmoniously

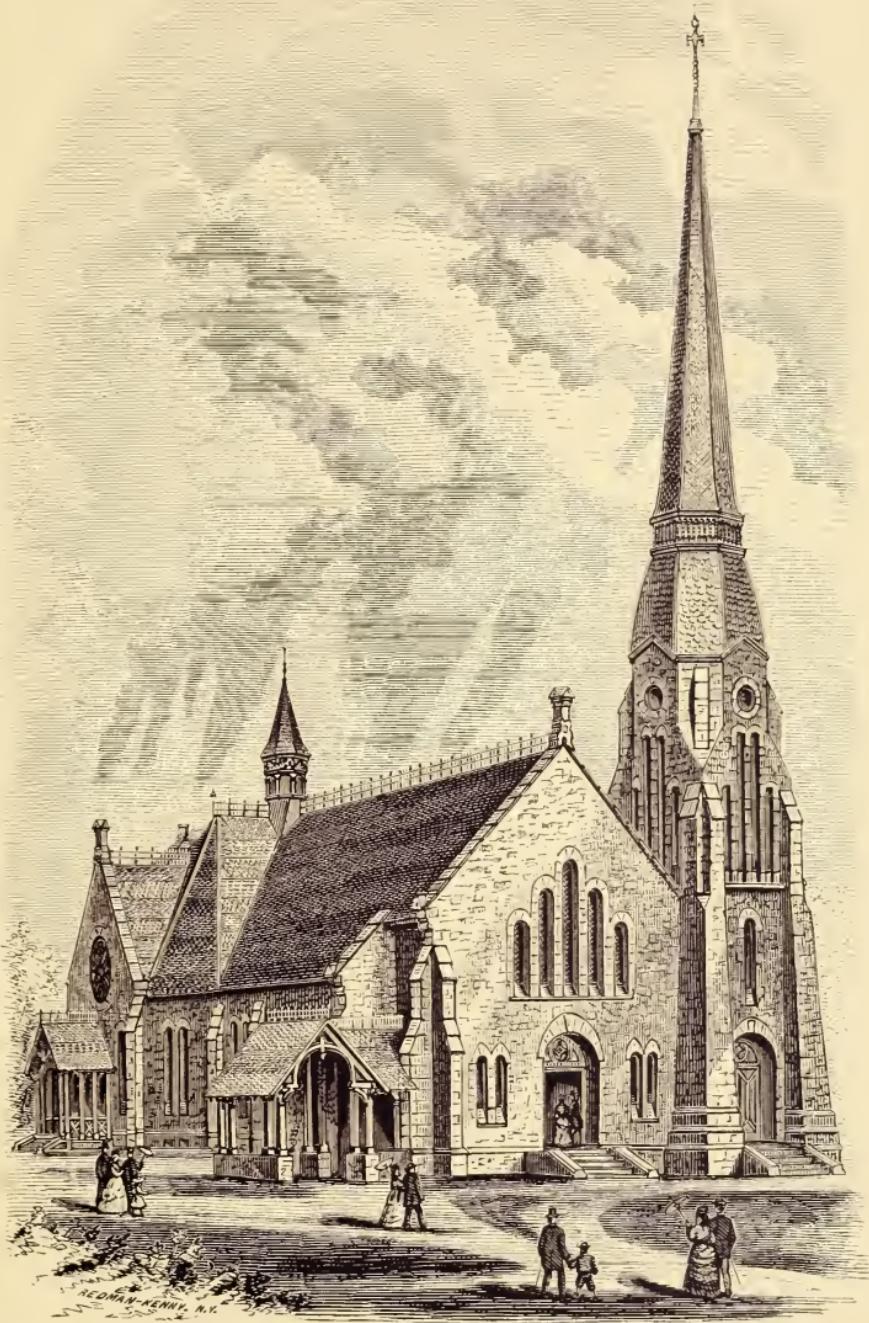
together, each along its own line, for the well-being of the enterprise—the church, under the administration of the Pastor, Board of Deacons and Standing Committee, and the Ecclesiastical Society, incorporated to hold property and raise a revenue for the running expenses of the church, and under the administration of a Board of Trustees.

The early meetings of the society were mainly taken up with discussing ways and means of raising money. That this was not always easily done is indicated by the fact that a donation party was given for the benefit of the Rev. Dr. Hay on October 12, 1860, and in 1862 a concert was given in Library Hall, under the auspices of Mr. William Mason and others, for the benefit of the church, the proceeds, \$42.53, being devoted to the furnishing of the vestry-room.

For two or three years after the church was organized the annual revenue was raised by voluntary contributions, all the seats in the church being free. In February, 1863, however, after an extended discussion, conducted in a calm, judicious and Christian spirit, in which the members of the church were nearly equally divided in opinion, it was decided to adopt the system of renting the pews. A vote was afterwards taken that all pews should be free at the evening service.

THE NEW CHURCH.

At the annual meeting of the Society, held in December, 1863, we find the first record of a movement towards the building of a new House of Worship, and a committee was appointed to take the matter into consideration. No



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decisive action was taken, however, until the next annual meeting in January, 1865, when a Building Committee, consisting of Messrs. Stone, Vose, Bell, Barnes, Carter and Mason, was appointed and authorized to procure subscriptions for a new church edifice.

At a meeting in October of that year, this committee reported that a subscription sufficient to authorize the building of a new House of Worship had been obtained, and it was voted to proceed to its erection. The question of a change of location awakened much discussion, but in view of the commanding influence which the church was beginning to exert in the community, and of its future prospects, it was decided that the new church should be erected in a more prominent and central position. A beautiful site was chosen on Highland avenue, on the brow of the hill, eastward, overlooking Orange Valley, and a lot was purchased of James Smith for about \$2,000.

The plan of the new edifice was drawn by Messrs. Duggin and Crossman, architects of New York, and the contract for the building, which was to be of blue trap-rock from Orange Mountain, with red sand-stone trimmings, was let to James Bell.

At 5 o'clock in the afternoon of June 21, 1867, the corner-stone was laid with appropriate ceremonies, conducted by the Pastor.

The money for the building was raised partly by subscription and partly by the issue of stock, which was redeemed by the transfer of pews in the new edifice. These pews were thus to be owned by the purchasers, but subject to a yearly tax for the support of the church.

They have gradually, however, been deeded back to the Ecclesiastical Society, so that now only four of the pews are held by private ownership.

The Orange *Journal* of May 16, 1868, contains an account of a Valley church fair, held for two days and evenings in Library Hall, the net proceeds of which were nearly \$2,700. At this fair, which proved so successful in raising funds for the new church, the floral pavilion was presided over by Miss Collamore; Highland Avenue Temple by Miss Otis, Mrs. Barnes and others; refreshment tables by Mrs. William Mason and Mrs. Wiley; fancy table by Mrs. Bacon; apple and peanut stand by Mrs. Crommelin; ice cream by Miss Belcher; art gallery and rustic pavilion by Mrs. Abraham Baldwin; union booth by Mrs. A. Carter, Mrs. Blake and Mrs. Colgate.

In June, 1868, Lowell Mason, Jr., President of the Orange Valley Church Building Association, reported that the Association had accomplished its labors in the erection of the edifice, and were now ready to put the Society in possession of the property. The transfer to the Society was accordingly made, subject to a mortgage of \$15,000, held by the Mutual Benefit Life Insurance Company of Newark. The accounts showed that the amount due the Building Committee was \$46,115.32, including the \$15,000 mortgage, and exclusive of all gifts, contributions, subscriptions, proceeds of fairs, etc. The total cost of the church was approximately \$65,000.

On the 8th day of June, 1868, a committee, consisting of Messrs. Heald, Carter and Barnes, was appointed to confer with the Pastor as to the proposed dedication of the church. These services took place at 5 o'clock on

the afternoon of Friday, June 26th, 1868, in the presence of a large concourse of people, several distinguished clergymen from abroad being present. A historical statement was made by the Pastor: appropriate psalms were read responsively by minister and people; the choir chanted:

“Lift up your heads, O, ye gates!
And be ye lift up, ye everlasting doors!
And the King of Glory shall come in.”

A sermon was preached by the Rev. Dr. Horace Bushnell, of Hartford, from the text, “The House That Is to Be Builded for the Lord Must Be Exceeding Magnifical,” *I Chron.*, xxii, 5; Dr. Leonard Bacon, of New Haven offered the dedicatory prayer, and the people sang the closing hymn:

Peace be to this sacred dwelling,
Peace to every soul therein;
Peace, of Heavenly joy foretelling,
Peace, the fruits of conquered sin;
Peace, that speaks its Heavenly Giver,
Peace to worldly minds unknown;
Peace divine, that flows forever
From its source, the Lord alone.

Thus, as we gather from a copy of the printed program and from the memory of some who were present on that occasion, was this, our House of Worship, dedicated to the service of the Prince of Peace.

THE OLD SCHOOL HOUSE.

As erected in 1868, the new church edifice consisted only of the main auditorium. For several months after its erection, the Sunday School and Friday evening

prayer meetings were held in the old church in the Valley. In April, 1870, the Trustees were directed to pay \$100 to the Trustees of the Highland Avenue School for rent of the school-house adjoining the church, which was thereafter used for these purposes.

From time to time the question of building a suitable chapel was agitated, and at one time the way seemed to be opened for it, through a generous offer on the part of one of the members. A lot adjoining the church on the northwest side was purchased of Mr. Mason, a fund of \$4,700 being raised for this purpose by weekly and monthly subscriptions, Mr. Mason himself contributing \$1,000. Plans for the chapel were drawn and the contract for building let for \$24,775. The project fell through, however, and in December, 1873, the old school-house was purchased for \$250 and repaired for the use of the Sunday School and evening meetings. This building was used for these purposes until the completion of the new chapel in 1880. It remained on the church lot until December, 1885, when it was moved to Tompkins street and voted to be kept for religious purposes connected with our church work.

In September, 1873, the sale of the old church property in the Valley to the Roman Catholic "Church of Our Lady of the Valley," was consummated at the price of \$7,000. It appears that the entire proceeds of this sale were absorbed before June, 1878, in paying the floating indebtedness of the church.

MUSIC IN THE ORANGE VALLEY CHURCH.

From its early days music has been an important feature in our worship. The name of the Mason family

will always be gratefully remembered in this church, both for the interest which its members had in the enterprise from its beginning and the active support they rendered, and especially for their services in making its music attractive.

Dr. Lowell Mason, "the Father of American Church Music," and his son, Lowell Mason, Jr., were both charter members of the church. Both served as Deacon, member of Standing Committee, Sunday School Superintendent and Precentor, the latter office being held by them until 1876. To Dr. William Mason also the church was indebted for his great care and skill in the choice and purchase of the organ, and for his gratuitous services as organist for more than ten years. The *Orange Journal* in the spring of 1868 records an item to the effect that on March 12th of that year, a concert was given in Library Hall by Mr. William Mason, assisted by Mr. Theodore Thomas and others, for the benefit of the organ fund of the Orange Valley Church, which netted \$500. The organ, which cost nearly \$5,000, and has always been regarded as one of the finest in the Oranges, was first used at a Sunday service August 1st, 1868, and from that time on until failing health made it necessary for him to go abroad, it was presided over by Dr. Mason, with a skill and delicacy of touch that made the Orange Valley Church famous far and wide.

Dr. Lowell Mason died at his home at Silver Spring, on the Valley road, August 11, 1872, and a commemorative discourse was preached at his funeral by Dr. Bacon, from the text, "These are they whom David set over the service of song in the House of the Lord"; *I Chron.*

vi, 31. A beautiful memorial window was afterwards placed in the church to his memory by the family. It represents the Royal Psalmist catching on his harp the inspiration of celestial music from angels hovering over him, and surrounded by a throng of musicians. The inscription underneath,

"Let the people praise Thee, O God;
Let all the people praise Thee!"

rests on the emblems of Faith and Hope; and lower still is the legend:

In Memoriam,
LOWELL MASON, Mus. Doc.,
Born June 8, 1792. Died August 11, 1872.

THE CHIMES.

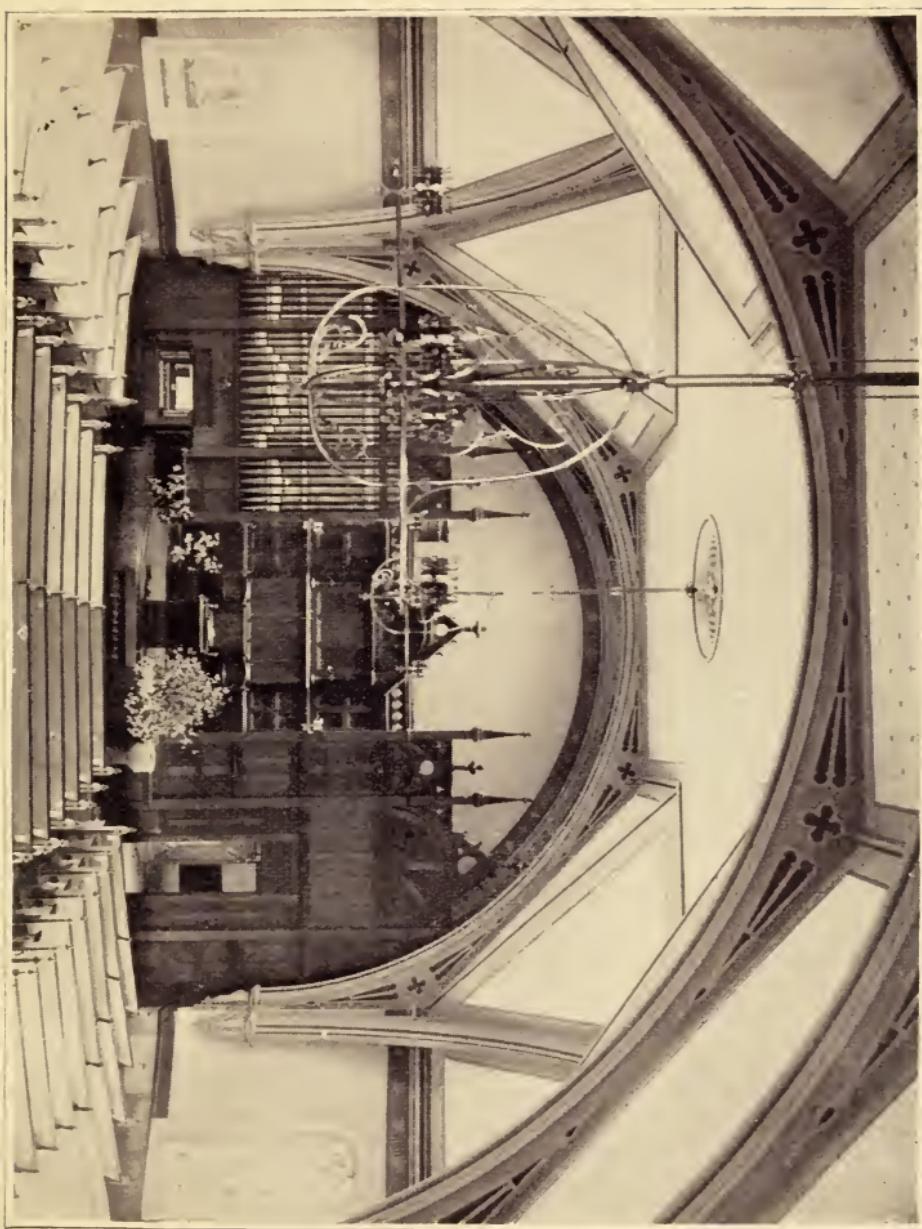
In 1870 a chime of ten bells, from the foundry of Jones & Co., Troy, N. Y., and weighing nearly 10,000 lbs., was placed in the tower of the church. They were bought by private subscription and by special gift, at a cost of \$4,200. The largest bell at the top, weighing 2,432 pounds, bears the inscription,

Presented in the name of
DR. LOWELL MASON,
By the Orange Valley Church,

and the text:

"Enter into His gates with thanksgiving, and into His courts with praise."

The four large bells at the bottom, weighing 1,500, 1,369, 1,055 and 798 pounds, respectively, are inscribed:



“Strength and beauty are in His Sanctuary.”

“Great is the Lord, and greatly to be praised, in the City of our God, in the mountain of His Holiness.”

“We have thought of Thy loving kindness, O God, in the midst of Thy Temple.”

“In His Temple doth every one speak of His Glory.”

Midway between the upper and lower tiers are five smaller bells. The first, weighing 725 pounds, inscribed :

“Peace be within Thy walls, and prosperity within Thy Palaces.”

Presented by AARON CARTER, JR.

The second, weighing 646 pounds, inscribed :

“Blessed are they that dwell in Thy House. They will be still praising Thee.”

Presented for PETER MEYERS WOODRUFF.

The third, weighing 376 pounds, inscribed:

“The Lord is my strength and song.”

Presented for LUCY ALLERTON BACON.

The fourth, weighing 413 pounds, inscribed:

“Both young men and maidens, old men and children; let them praise the name of the Lord.”

Presented by the SUNDAY SCHOOL.

The fifth, weighing 413 pounds, inscribed:

“Out of the mouth of babes and sucklings, Thou hast perfected praise.”

Presented by PLATT K. DICKINSON,
In memory of his little son MORTIE.

The chimes were first rung at a meeting of the Conference of Congregational Churches of New York and vicinity, which met with this church on the 18th day of June, 1870. As the delegates, some 200 in number, were coming up the hill from the station, the new chimes struck up the tunes "Old Hundred" and "America." On this occasion Rev. Henry Ward Beecher was Moderator of the Conference, and addresses were made by Drs. Storrs, Clapp, Strieby and Brown. At mid-day a collation was served by the ladies of the congregation in a mammoth tent in the adjoining lot. The chimes were rung that day by Mr. I. Remsen Lane. Among those who have served the church in this capacity since may be mentioned: Messrs. Richard Russell, William Morrow, Victor Savale, Frank Matthews, Alfred Taylor, Almy Adams and Frank Jones.

PICNICS AND FESTIVALS.

It was a pleasant custom in the early days of the church to hold an annual picnic in the early summer, which was attended by the Sunday School and the whole congregation. One such is recorded which took place soon after the marriage of Mr. Bacon to Miss Frances J. Mills, in 1862, which attracted many guests from a distance, including no less than thirteen prominent ministers of different denominations. Thus early did the Orange Valley Church become a social power in the community.

The first Christmas festival was held by the Sunday School in 1861.

BENEVOLENT WORK.

From the beginning of its history this church has been noted for its benevolences. Regular contributions have always been made to the missionary enterprises of our Congregational Churches and to local charities. Often these gifts have been large and generous.

For many years a Ladies' Sewing Society held regular meetings, and through their efforts many valuable boxes were sent to needy Home Missionaries.

At one time much interest was taken in the education of promising young men. A record has been preserved of two who received, from 1867 to 1870, about \$500 each from this church.

IN WAR TIME.

This church had its beginnings in the exciting days immediately preceding the war—its formal organization having been completed just sixteen days before the firing on Fort Sumter. As may be supposed from its having adopted a specifically New England polity of government, the sentiment of the church was strongly anti-slavery, and from the beginning of the war both pastor and people were actively interested in its prosecution. Mr. Bacon was a recognized leader in the Union party, and was always a favorite speaker on political platforms. The church was active in raising money for the relief of the soldiers, and in 1864 the pastor was given a six weeks leave of absence to visit the field in the service of the Sanitary and Christian Commissions. He visited Sherman's army in Georgia, and was present at the battle of Resaca, May 14-16, 1864.

On Decoration Day, 1869, Dr. Bacon delivered a memorial address at Rosedale Cemetery.

During his residence in Orange, General George B. McClellan was an attendant at this church and a personal friend of its Pastor. There is preserved a letter written by Dr. Bacon to General McClellan frankly stating the reasons why he could not support the latter for the Presidency, and General McClellan's equally frank and courteous letter in reply.

THE SECOND VALLEY CHURCH.

In 1863, largely through the agency of Mr. Abraham Baldwin, actively supported by Mr. Bacon, a Sunday School was started over the mountain with twenty-seven scholars. It soon grew to 100 members, Mr. Baldwin being its Superintendent, and its teachers mainly coming from this church.

At the annual meeting in December, 1864, encouraged by the growth and prosperity of this school and the numbers that came out to the occasional preaching services there, the church voted to assume the responsibility for sustaining this Second Mountain Mission. A student of Union Theological Seminary, Rev. P. F. Leavens, now pastor of the First Presbyterian Church of Passaic, was engaged to preach, and regular Sunday services were held at the Mission for several months.

A blessing attended these labors, and in 1867 an independent church was organized there and recognized by the Council, thirty members being dismissed from this church to constitute it. This Council, of which the Rev. Dr. Badger was Moderator, and the Rev. Lyman Abbott,

Scribe, met in the Orange Valley Chapel May 23, 1867. The church thus organized, called the Second Valley Church, continued in existence under the pastoral care of Rev. Messrs. Atkinson, Walcott and Oliphant until 1880, when it seemed best to disband.

THE CHURCH CREED.

To the Council which was called to recognize this new organization were referred some radical changes contemplated in the Manual of this church. The original creed statements of the church were drawn up in accordance with the form commonly in use among Congregational Churches. Formal assent to this entire creed was required of all who became members. The pastor, however, had a strong and growing conviction that the Church of Christ should be made broad enough to embrace all true believers, whatever be the color of their creed, and its conditions of membership should exclude none who truly loved the Lord Jesus Christ. During the spring of 1867 he preached a series of sermons on The Apostles' Creed, and at its close proposed that the conditions of membership be so changed as to require only assent to that ancient formula. It was further proposed that a more detailed statement of doctrinal belief be drawn up as the recognized standard of the church, to which all its pastors and officers should be expected to subscribe.

These proposed changes called forth much opposition on the part of some who feared the result of seeming to let down the doctrinal standard, and it was decided to refer the whole matter to Council. In the Council which

was called were several members of large experience and national reputation, among whom were Rev. Joseph P. Thompson, of Broadway Tabernacle; Rev. Wm. I. Buddington, of Brooklyn; Rev. L. W. Bacon, Rev. William B. Brown, Rev. Lyman Abbott and others. After a long and earnest discussion, resolutions were moved by Rev. Dr. Buddington and unanimously carried, approving the design "to open the Communion to all true Christians and believers, and at the same time to maintain the great features of Evangelical Christianity," and also the plan "to separate the order for the admission of members and the articles of doctrinal belief, as being one practical mode of securing both Christian Unity and Scriptural Truth."

Enforced by this declaration, the creed statement which was thus submitted to the Council and approved by them, was adopted by the church "after considerable exciting discussion," as its permanent creed, to be held by all its officers, and not to be substantially changed without the approval of a similar Council. At the same time the Apostles' Creed was fixed upon as the symbol which should be assented to on uniting with the church.

VARIOUS ITEMS

of interest in connection with the growth and working of the church, may be mentioned.

In January, 1863, a prayer and conference meeting on Sunday evening began to be held; also a monthly concert of prayer for missions.

The hours for Sunday services were: Sunday School at 9 A. M., preaching at 10:30 A. M. and 3. P. M.

In 1864 the name of the organization which had been incorporated as "The First Congregational Church of Orange," was changed to "The Orange Valley Church."

In November, 1866, after some discussion, in which certain members of the church strongly opposed the innovation, it was voted to adopt the use of the Psalms for responsive reading *on trial* for three or six months. No harm having resulted, the custom still continues.

For three years before the regular church prayer meeting was removed from the Valley to the school-house in the rear of the church, a neighborhood prayer meeting was sustained by some eight or ten families living in the vicinity of Highland avenue, meeting in rotation at the various homes. It was a combination of prayer meeting and neighborhood social, and was greatly prized.

The English ivy, which graces the front of the church edifice, was planted by Mr. David Tait, the slip from which it grew having been brought from Heidelberg Castle and presented to Dr. Lowell Mason.

The baptismal font was a gift of Mr. James Bell.

This church has always been prominent in maintaining the fellowship of the churches. On June 2, 1869, the New Jersey Association of Churches was formed here, at which time the sermon was preached by the Rev. R. S. Storrs, D. D., of Brooklyn, from the text, "As He thinketh in His heart, so is He." Dr. Bacon was its first Moderator.

The church edifice was first lighted with gas in 1873; and in 1874 a system of ventilation was put in, costing \$675.

In 1874 the pastoral work had grown to be so pressing

that the church for several months employed the Rev. Mr. Pettit as an assistant to the pastor. The building on Tompkins street, which was known as the Tower House, was rented for mission purposes. It was occupied by Mr. Pettit. Prayer meetings and social gatherings were held there, and for some time it was the headquarters for church charities.

The first Manual of the church was prepared by Dr. Bacon and Mr. William D. Porter.

The pastor's salary during the latter years of the first pastorate was \$4,000.

During all his pastorate Dr. Bacon was actively interested in public affairs, and was a frequent contributor to the press. It is of interest to record that he was one of the prime movers in founding the New England Society of Orange.

DEATH OF THE FIRST PASTOR.

Early in the year 1876 the arduous labors of Dr. Bacon in behalf of the church, the community at large, and the whole sisterhood of churches which looked to him as an adviser and helper, told so heavily on a constitution which was never robust, that he felt constrained to offer his letter of resignation as pastor.

By unanimous vote, however, the church declined to accept his resignation, and a leave of absence for eighteen months was granted on a salary of \$2,000, in the hope that rest and travel might effect a complete restoration to health. On two other occasions, when worn out with work, the church had generously granted him similar leave of absence; once for six months in 1865, during

which time the pulpit had been supplied by the Rev. R. G. Greene, and again in 1873, the pulpit being supplied for eight months by the Rev. Edward J. Newlin. During this time the pastor visited California and the Sandwich Islands, and the rest and change had seemed to bring back the impaired health.

Now, however, in 1876, it soon became evident that his earthly labors were nearing the end. A short journey to the South failing to bring relief, Dr. Bacon returned to Orange that his last days might be spent amid the scenes of his labors and among the people whom he loved.

A letter full of tender love and admonition, and fragrant with a trustful submission to the will of the Father, was written by him to the church on September 10th, and on the 15th of that month, in the year 1876, he was called Home.

An immense throng of loving friends from far and wide gathered at the church at the funeral services, which were impressively conducted by the acting pastor, Rev. Joseph A. Ely. Mr. William Mason presided very feelingly at the organ, and an address, eloquent with sympathy, was delivered by the Rev. George M. Boynton, of Newark. Among other things he said: "We will not say, to-day, with the sisters of him whom Jesus loved, 'Lord, if thou hadst been here our brother had not died,' but 'Lord thou hast been here, and our brother has not died, but lives with Thee.'"

On the 24th of March, 1877, the Rev. Dr. Ellinwood preached a commemorative discourse on the life of the late pastor, from *Rev.* iii, 12: "Him that overcometh will I make a pillar in the Temple of my God." This service

was on the occasion of the completion of the handsome memorial window which had been inserted in the west transept of the church, with this inscription:

In Loving Memory of
Our Pastor,
GEORGE B. BACON, D. D.,
who died Sept. 15, 1876.
Gift of the Sunday School.

"If I may but touch His garment, I shall be whole."

The subject represented in the window is that impressive incident in the life of our Lord when the suffering woman comes up behind Him in the press and kneels to touch the hem of His garment. This subject was suggested by an expressed wish of Dr. Bacon, not long before his death, that he might preach one more sermon to his people from those words: "If I may but touch His garment, I shall be whole." Dr. Bacon's last public services with the church were in connection with the week of prayer in 1876, at which time he was unusually earnest and fervent in prayer for the descent of the Holy Spirit and a revival of the Lord's Work.

Little need is there at this time to speak in eulogy of a life which was so woven into the hearts of the Orange Valley Church as was Dr. Bacon's, which had stamped itself so deep on the City of Orange and was known and loved among all the churches. To this day, after nearly twenty years, his memory is enshrined in many hearts and many homes in Orange, and it is a joy to his successors in office to discover constantly in their visitations among the people that his faithful ministrations are yet bearing fruit.

Dr. Bacon's pastorate extended over a period of fifteen years and six months. During that time, or rather from the organization of the church to the coming of Mr. Ely, the church had received into its membership 432 persons, of whom 205 were on Confession of Faith. During the same period it had lost, as nearly as can be determined by the records, by death 35, and by removal 96, making a total of 131. There was then, at the close of the first pastorate, a church membership of 301. Of these, 69 are still connected with the church.

MR. ELY'S PASTORATE.

When leave of absence was given to Dr. Bacon in the spring of 1876, steps were immediately taken to secure the services of an acting pastor, and at a meeting of the church and society, held on Sunday, the 9th of April, it was unanimously voted to invite the Rev. Joseph A. Ely, of Rochester, N. Y., to accept that office during the absence of Dr. Bacon. The invitation was accepted, and Mr. Ely began his service with the church on April 30th. He was a recent graduate of Rochester Theological Seminary, and was ordained in the Orange Valley Church June 21, 1876, by a Council, of which Rev. A. H. Bradford was Scribe.

After serving the church very acceptably for about one year, Mr. Ely was called by vote of the church and society to the permanent pastorate at a salary of \$3,000. He was installed in the office on the 27th of June, 1877, by a Council, of which the Rev. Charles H. Oliphant was Scribe.

Mr. Ely's pastorate, which extended through six and one-half years, was marked by faithful labors on his part and by a steady and gratifying growth in the church. During his ministry 155 were received into its fellowship, of whom 90 come on Confession of Faith. Two events



of historical importance occurred during Mr. Ely's pastorate. These were the raising of the debt and the building of the chapel.

THE DEBT RAISING.

Up to 1878 the bonded indebtedness of \$15,000, incurred in the erection of the church edifice, had been carried by the society. This, together with a floating indebtedness, at some times quite large, had proved a heavy weight and a serious hindrance to the church. At the annual meeting of that year it was unanimously voted to undertake the lifting of the entire indebtedness.

A committee, consisting of Messrs. Carter, Spottiswoode, Dale, Hamilton and Lane, was appointed to devise some suitable plan of action. At an adjourned meeting, held June 16, 1878, this Committee reported three recommendations, which were adopted, as follows:

1. That the subscriptions and payments be extended over a term of three years.
2. That the payments be made weekly, so as to make it easy and within the reach of all and burdensome to none.
3. That every member of the congregation be invited to take part in the noble work, that from the oldest to the youngest, all, even the children in the Sunday School, may feel that they individually have an interest in this matter.

A committee, consisting of eight gentlemen and eight ladies, was thereupon appointed to solicit subscriptions, who began their work at once, and in a few minutes reported pledges amounting to about \$13,000. This meet-

ing was held at the close of the Sunday morning service, and at 8 o'clock in the evening of the same day the people came together again, and it was announced that an amount sufficient to cover the entire indebtedness had been subscribed.

As a result of this Sabbath day's work, "Much joy was felt and expressed by all present," says the chronicler, "that the great work was completed, more especially as it had been effected without the assistance of outside aid, or under the impulse of temporary excitement, but each one quietly uniting in the general determination to rid the church of its burden to the utmost extent of his or her capacity. After a heartfelt and thankful prayer to God for His great goodness by the Pastor, the meeting adjourned."

The plan thus mutually agreed upon was successfully carried out, and at the annual meeting in June, 1881, the bonded indebtedness was reported as paid in full. Indeed, so faithfully and enthusiastically had the church given themselves to the work, that giving had become a habit, and when it was announced that the Society now stood free of all indebtedness, an additional sum of between three and four thousand dollars was immediately raised as a thank-offering to make needed repairs on the buildings. This incident in the history of the church well illustrates two proverbs: "They can who think they can;" and "There is that giveth and yet increaseth."

THE NEW CHAPEL.

While the effort to raise the church debt was still in progress, active measures began to be taken looking toward the building of a chapel. Since 1871 a Chapel

Committee had been in existence, but their efforts did not materialize, and in 1878 they were discharged from further service, and a new committee, consisting of Messrs. Dale, Lane, Bell, Carter, Newell and Mason, was appointed. In April of that year the chapel fund, which had been started in 1871, was increased by the proceeds of a fair and loan exhibition, which was held by the ladies of the church in the hall of the Dearborn-Morgan School, and which netted the sum of \$1,980. A two days' fair was also held in the Tower House in the Valley, and a "dairy-maid's supper" was given in Temperance Hall, both netting large sums. The lot of land northwest of the church, which had been purchased of Mr. Mason seven years before on which to build a chapel, was now sold to Rev. Dr. Ellinwood for \$4,500, and it was voted that this amount be turned towards the chapel fund. Various sums were contributed for the purpose, among them a gift of \$5,000 from Mr. Aaron Carter, and in March, 1879, it was voted to proceed to the erection of a stone chapel, at the rear of the church and joining it, at a cost not to exceed \$13,000. The work was executed by Mr. James Bell, in a style corresponding with the church, and the new edifice was ready for occupancy in January, 1880. A social gathering was held in it on Wednesday evening, the 28th of that month, at which Mr. William D. Porter read a descriptive and historical poem.

At the annual meeting in June following, it was reported to the church that the chapel was finished and all bills paid. The Treasurer's books, which were kept with great care and accuracy by Mr. I. Remsen Lane, show that the total cost was \$14,694.

It is of interest to record that the pulpit furniture of the chapel was purchased by some of the younger girls of the church, with money raised at a fair ; that the clock was secured in a similar way by another fair gotten up by the girls in Miss DeLancey's School ; that the desk and easy chair for the pastor's study were the gift of a Sunday School class, and that the stained-glass window in the ladies' parlor was presented by Mr. Ely himself, in memory of his father and mother. It was copied from a window in the Cathedral in Glasgow by a local artist, at the request of Mr. Ely, and is symbolical of Charity, the design illustrating the text underneath : "I was an hungered, and ye gave me meat," *Matt.*, xxv, 35.

During Mr. Ely's pastorate a weekly prayer-meeting was sustained in the Valley, sometimes at private houses, which resulted in turning the attention of many towards the church and in strengthening the hold of the Christian life upon them. Mr. Ely is still remembered with great affection in many families with whom he was thus brought in contact. Particularly is this true of many German families, with whom the pastor could converse in their native tongue.

During this pastorate also, the woman's work of the church was widened in its scope. The Sewing Society had been organized in Dr. Bacon's time, and had been efficient in the preparation and sending of many boxes to needy Home Missionaries. No devotional meetings, however, had been held. In February, 1880, a Woman's Foreign Missionary Society was started, with Mrs. R. H. Thayer as its first President. This Society became

auxiliary to the Philadelphia Branch of the Woman's Board, and held monthly meetings. It continued in existence until it was absorbed in another organization in 1892, and during these twelve years raised \$1,485 for Foreign Missions.

Mr. Ely was largely instrumental in establishing the Bureau of Associated Charities in Orange, of which organization Mrs. Van Vechten was the first President.

Mr. Ely resigned his pastorate in September, 1883. The church, by a large majority vote, at first declined to accept his resignation, and requested him to withdraw it. It seemed best to him, however, to persist in his determination, and the resignation was finally accepted ; the action being ratified by a Council of which the Rev. Rollin Stone was Moderator, which met Nov. 22, 1883. A parting gift of \$600 was presented to Mr. Ely by the Society, in token of their esteem and loving remembrance.

DR. RANKIN'S PASTORATE.

During the interim of eleven months between the second and third pastorates, the pulpit was supplied by various ministers. Prominent among them was the Rev. T. T. Munger, of North Adams, Mass., and many in the church were strongly in favor of calling him to the pastorate. A majority, however, favored calling the Rev. J. E. Rankin, D. D., who for fifteen years had been Pastor of the First Congregational Church in Washington, D. C. A call was accordingly extended to the latter on June 6, 1884, to become Pastor at a salary of \$5,000. The call was accepted, and after spending three months abroad, Dr. Rankin began his labors in October. On the 13th of January he was installed Pastor of the church, Dr. Wm. M. Taylor, of the Broadway Tabernacle, New York, preaching the sermon, and Rev. M. E. Strieby, D. D., Secretary of the A. M. A., offering the prayer.

At the beginning of Dr. Rankin's pastorate there were 372 members on the roll of the church. Within fifteen months seventy-one had been added to it, of whom forty-five were on Confession of Faith. Dr. Rankin remained Pastor of the church for five years and three months, until he was called to the Presidency of Howard University in Washington, a work for which his long acquaintance with the problems affecting the negro race eminently fitted him.

During the earlier years of his pastorate, certain differ-



ences of opinion among the members as to matters of doctrine and administration, which, in their origin antedated his coming, unhappily deepened to such an extent as to cause a division. On this account, in the year 1887, letters of dismission were granted to about 110 of the members to form a new church under Presbyterian auspices, which has since been known as the Hillside Presbyterian Church.

THE PARSONAGE.

Up to 1886 the Pastors of the Orange Valley Church lived in rented houses or boarded with their families—excepting Mr. Ely, who remained unmarried—in private houses. Early in Dr. Rankin's pastorate the matter began to be agitated of building a parsonage, and on March 16, 1886, at a meeting called to consider the advisability of taking this step, it was decided to appoint a committee to solicit subscriptions to build at a cost not to exceed \$8,000. This committee consisted of seven gentlemen and five ladies, of whom Mr. D. A. Heald was Chairman.

The Pastor thereupon wrote a letter to the Trustees voluntarily consenting to have his salary reduced to \$4,000 just as soon as the parsonage should be provided for his use free of rent. It was then decided to proceed at once to build the parsonage, not to exceed \$8,000 in cost. The limit was afterwards raised to \$10,000, of which \$2,500 was subscribed in cash, and the remainder borrowed on a mortgage covering the property. The work of building was pushed forward under the supervision of Mr. James Bell, and was completed at a cost of about \$9,000. The parsonage, which was called High-

land Manse, was first occupied by the Pastor's family in the autumn of 1886.

THE Y. P. S. C. E.

The young people of the church, under Dr. Rankin's leadership, organized a Christian Endeavor Society in October, 1886. It was the first society of that name in the Oranges and the third in New Jersey, Dr. Emory W. Given being its first President. It has always been a source of no small satisfaction to the members of this Society that their first Pastor was the author of the hymn which has attained such world-wide popularity, and which has everywhere come to be regarded as the Farewell Christian Endeavor Hymn : "God Be With You Till We Meet Again." Another of Dr. Rankin's hymns, "Keep Your Colors Flying," was adopted at the Saratoga convention in 1886 as the banner hymn of the United Society.

THE Y. M. C. A.

Early in Dr. Rankin's pastorate, and largely through the activity of Mr. John D. Cutter, afterwards Deacon of the Valley Church, Mr. D. L. Moody came to Orange and held a series of evangelistic meetings. These meetings were specially blessed to this Church in a large ingathering. At their close, a meeting was held, over which Dr. Rankin presided, and at which the Young Men's Christian Association of the Oranges was organized, the Pastor of the Valley Church, by special request, being the first signer of its Constitution.

On Decoration Day, 1885, by invitation of the Grand Army of the Republic, Dr. Rankin delivered the Memorial address in Music Hall.

For ten years previous to 1887, the music of the Church was led by Mr. Charles F. Whiting, who also did effective service in the arrangement of flowers and other Church decorations. In the spring of 1888, a choir was organized, of which Mr. William H. Bryan was chorister, and Miss Cornelia V. Hutchings, organist. Miss Stella Rosenblatt was engaged as contralto and Miss Mabel Studdiford, as soprano. At this time, also, the "Carmina Sanctorum" was adopted as the Church singing book.

Mr. John K. Milne began his services as Sexton in June, 1887.

In June, 1885, the time of holding the weekly prayer-meeting was changed from Friday to Tuesday evening, to conform to the practice of a majority of the churches in the Oranges.

It was during this pastorate that the Church first adopted the use of unfermented wine at the Communion.

Dr. Rankin was called to the Presidency of Howard University in the fall of 1889, but remained with the Church until the first of January of the following year, being dismissed by the Council which installed his successor in June, 1890. A valuable gift of silver was presented to him at his departure, by his people, in token of their confidence and esteem. Several months afterwards, and after his successor was in office, the Church, prompted largely by their interest in their former Pastor, made a gift of \$1,000 to Howard University to found a scholarship.

At the close of Dr. Rankin's pastorate there were 325 names on the membership roll.

MR. SAVAGE'S PASTORATE.

It is too early to write the story of the present pastorate. History in the process of making cannot be recorded, and the events of the past six years, with which we all are familiar, are only the materials out of which history is made.

The present Pastor found on his coming, the material equipment of the Church in perfect order, and all lines of Church work well organized. To the first Pastor it was given, with the co-operation of a generous people, to lay the foundations and erect the house of public worship. To the second, to relieve the Church of debt and erect the chapel for the use of the Sunday School and social meetings. To the third, to organize the army of young people and erect the Pastor's home. To the fourth, also, was given the work of a builder, but it was the ever urgent work of strengthening and edifying the Church in its spiritual upbuilding. With what success it has been done cannot now be recorded. Some facts relating to the present pastorate may, however, be placed on record for the benefit of future historians.

On the resignation of Dr. Rankin, a committee of twenty-five persons was appointed to secure a new Pastor. Their attention was directed to the Rev. Charles A. Savage, at that time Pastor of the Congregational Church, in Enfield, Mass., and he was invited to come to



Orange and occupy the pulpit for a single Sabbath, which he did on the 12th of January, 1890. A committee of the Church, consisting of T. F. Johnson and James H. Noyes, afterwards visited him at his home in Enfield, and on the 23d of February, he received a unanimous call to the pastorate by the Church and society. This call he accepted, and on Easter Sunday, April 6, 1890, he began his labors.

Mr. Savage is a native of Vermont, being descended from an unbroken line of Congregational ancestors, reaching back 250 years. He is a graduate of Dartmouth College and of Yale Theological Seminary, and before coming to Orange, had been a Professor in Robert College, in Constantinople, and Pastor in Berkeley, Cal., and Enfield, Mass. With his family, consisting of a wife and two children, he came to occupy the parsonage the last of April, 1890.

A Council was called for the installation of Mr. Savage on the 19th of June. Of this Council, at which representatives of twenty-five churches were present, the Rev. A. H. Bradford, D. D., of Montclair, was Moderator, and the Rev. Frank Goodwin, of Glen Ridge, Scribe. The sermon was preached by the Rev. R. R. Meredith, D. D., of Brooklyn, from *Matt.* vii, 11; the installing prayer was by the Rev. D. T. Fiske, D. D., of Newburyport, Mass., father-in-law of the Pastor; the charge to the Pastor, by the Rev. Fritz W. Baldwin, of East Orange; the charge to the people, by the Rev. M. E. Strieby, D. D., and the right hand of fellowship, by the Rev. A. H. Bradford, D. D., who had performed the same office at the installation of the two preceding Pas-

tors of the Church Mr. Savage began his pastorate on a salary of \$2,500, with the free use of the parsonage. In 1893 it was raised to \$3,000.

Of the more important events connected with this pastorate up to the present time may be mentioned the following:

WOMEN'S BENEVOLENT WORK.

In March, 1892, all the benevolent work of the women of the Church was consolidated into one organization, called the "Woman's Society for Christian Work." Its branches of effort are Home Missions, Foreign Missions, Social Fellowship and Church Aid. An effort was made to secure from as many of the ladies as possible, contributions of a cent a day, to be divided between Home and Foreign Missions.

In this way, and by additional contributions, the Woman's Society, in the five years of its existence, has raised about \$1,400 for missions, besides sending valuable boxes to home missionaries each year. The Pastor's wife has been President of the organization from its beginning.

The young ladies of the Church, under a separate organization, called the Young Ladies' Mission Band, have done very efficient work, and in six years have raised \$862 for Foreign Missions. Much benevolent work has also been done by the women of the Church in distributing its charities among needy families in the neighborhood. One member of this Church, Miss Annie H. Bradshaw, has been since 1888 a missionary of the American Board in Japan.

In November, 1893, the annual meeting of the Philadelphia Branch was the guest of this auxiliary. To promote an interest in missionary intelligence, a missionary library was started in 1895, which now numbers fifty-three volumes, some of great value. For several months during 1893 and 1894, an Italian mission was sustained by the Church, in its chapel in Tompkins street, under the auspices of the Y. P. S. C. E. A missionary, the Rev. G. B. Gozzelino, was employed, and some \$500 was invested in the enterprise. It was discontinued because, owing to the financial depression, many of its constituency removed from this vicinity. Several of this nationality have been frequent attendants at the Church and one Italian child was baptized by the Pastor.

EVANGELISTIC SERVICES.

In January, 1893, a series of evangelistic meetings was held in this Church, conducted by the Rev. Ford C. Ottman, of Newark, in which the Hillside and German Presbyterian Churches, and the workers in Emmanuel Baptist Chapel united with us. Large numbers attended and deep interest was manifested. As a result of the meetings, twenty persons joined this Church at the March communion.

CHRISTIAN ENDEAVOR.

The Endeavor Society, organized during Dr. Rankin's pastorate, has maintained a steady and vigorous life. Its members have been loyal to the Church and faithful along various lines of Christian work. Its meetings are held on Sunday evenings, after the Church service, and have proved stimulating in the Christian life. Most of

its member contribute systematically by the envelope system to the support of the Society and for missionary objects. In the spring of 1896, a Christian Endeavor Union of the Oranges was started and Mr. Savage was chosen its first President.

JUNIOR ENDEAVOR.

In the very beginning of the pastorate, a Junior Society of Christian Endeavor was organized by the Pastor's wife, meeting on Friday afternoons. After a feeble existence for two or three years it took deep root and developed a more vigorous life. It is now the most promising organization of the Church, having some seventy-five members, who are surprisingly regular in attendance and are doing faithful, earnest work. For two years Mrs. Savage has been Superintendent of Junior Endeavor work in Essex County.

THE SUNDAY SCHOOL.

The Sunday School, during the six years, has been under the faithful superintendence of S. A. Condict, and the junior department has greatly flourished under the care of Miss Emma Spottiswoode and Miss Bessie Johnson. For some years the junior department has supported a Japanese student, Victor M. Hino, a protégé of Miss Bradshaw, in the Theological Seminary of the Doshisha, in Kioto. The main school has kept up a scholarship in the Hampton Institute, in Virginia, and helped to support an Armenian girl in the Girls College, in Scutari. In the six years, the Sunday School has contributed \$1,115 for benevolent causes.

THE MEN'S LEAGUE.

In the spring of 1892, an effort was made to increase the interest in the Sunday evening services by a series of readings and lectures on the life of Christ, which were illustrated with the stereopticon, through the kindness of the Hon. H. H. Truman. Large congregations were present at all these services, and a deep impression was made. In the autumn of 1893, a Men's League was organized to aid the Pastor in promoting the interest in these Sunday night services. This it has done by providing extra music and a printed programme, and in various ways making the services attractive. The results have been a considerable increase in the attendance.

The expenses incurred by the League have mainly been met by voluntary contributions.

From the beginning of the pastorate, there have been union services on Thanksgiving Day, alternating year by year between this and the Hillside Presbyterian Church; Sunday School festivals every year at Christmas; an observance of the week of prayer; a recognition of Good Friday and Easter; weekly prayer meetings on Tuesday evening; a monthly missionary concert the first Tuesday evening of the month; the first week of the month regarded as Missionary Week; charitable offerings the second Sunday of the month; a quiet Sunday afternoon sacramental service once in two months, preceded by a preparatory lecture on Friday evening; the annual Church meeting on the first Sunday in June, followed by a church social reunion and business meeting on Friday evening, and an observance of Children's Day on the second Sunday in June.

At this time the Pastor has distributed prizes to the children for regular attendance at Church, and Children's Day, in June, and Christmas Sunday, in December, have come to be regarded as the special occasions for infant baptism. These regular services and observances are mentioned, not as being, all of them, peculiar to the present pastorate, but as indicating the established usages of the Church at the present time.

CHURCH REVENUE.

In 1891, the plan was adopted of raising the revenue of the Church by voluntary contributions, in place of the former system, the renting of pews, except in cases where persons preferred to pay pew rent. This combination of the two methods has proved successful. The first year the experiment was tried closed without any deficiency—a thing almost unprecedented in the history of the Church. The records show that almost every year since the organization was started has seen a gap between its receipts and expenditures—in one year, 1875, the deficit reaching \$1,300. To the credit of the Church it should be recorded, however, that its habitual custom has been to meet the deficiency at once, so as to begin the new year free of debt. During the last six years the annual deficiency, when one has occurred, has been much less than during some of the earlier years of the Church and has always been effaced before the annual meeting.

In the autumn of 1891, the chapel interior was thoroughly renovated, the walls tinted and new carpets laid, at an expense of some \$200, a large part of which was raised by the Y. P. S. C. E.

In 1895, it became necessary to expend a large amount in the repair of the organ, and the ladies of the society volunteered to hold a fair to raise the needed funds. The fair was held on the 25th and 26th of April, afternoon and evening, the Woman's Society, the Young Ladies' Mission Band and the King's Daughters all working earnestly for its success. The net amount raised was \$700, which was sufficient to repair the organ, purchase a new furnace and repair the chapel kitchen.

During the six years the Church has raised for its own support about \$35,600, and has contributed to charitable objects, approximately, \$13,850, of which \$3,288 was raised by the ladies; in all, nearly \$50,000. If this amount be averaged among the resident membership of the Church, it would appear that each member has contributed about \$200, or \$33 a year.

At the close of Dr. Rankin's pastorate, the names of 325 persons were standing on the Church roll, a large number, however, having been for a long time absent from Orange. Of these names, 66 were dropped on revision of the roll, leaving 259 who should be regarded as active members of the Church, although not all were residents, at the beginning of Mr. Savage's ministry. During the six years since then, 107 have been added—61 on confession of faith and 46 by letter. There have been 68 names removed—50 by letter and 18 by death—leaving a membership at this date of 298, a net increase of 39. Fifty-eight infant children have been baptized.

GENERAL SUMMARY.

Since the founding of the Church, 895 persons have been members of the organization, 487 having been added on confession of faith, an average of about 14 a year. Of the remainder, 209 brought letters from Presbyterian churches, 105 from Congregational, 30 from Methodist, 17 from Reformed, 11 from Episcopal and 9 from Baptist. The record of the early benevolences of the Church has been lost. As nearly as can be ascertained, during the last thirty years of its history, there have been contributed, approximately, \$64,000 to charitable causes.



Officers of the Orange Valley Church

FROM 1860 TO 1896.

PASTORS.

Rev. GEORGE B. BACON, D. D., Ordained and Installed 1861.
Died 1876.

Rev. Jos. A. ELY, Ordained and Installed 1877. Resigned 1883.

Rev. J. E. RANKIN, D. D., Installed 1885. Resigned 1889.

Rev. CHAS. A. SAVAGE, Installed 1890.

DEACONS.

<i>Elected.</i>	<i>Elected.</i>
1860. Abraham Baldwin.	1879. Robert H. Thayer.
1860. Dr. Lowell Mason.	1880. Aaron Carter.
1860. Aaron A. Smith.	1881. Richard Russell.
1861. James Bell.	1882. Alexander T. Moore.
1862. Doras L. Stone.	1883. James Bell.
1863. Aaron A. Smith.	1884. Alexander Brownlie.
1864. Dr. Lowell Mason.	1885. John D. Cutter.
1865. Doras L. Stone.	1885. Robert H. Thayer.
1866. Aaron A. Smith.	1885. Stephen A. Condict.
1868. Dr. Lowell Mason.	1886. Emery W. Given.
1868. Alexander T. Moore.	1887. Richard Russell.
1869. Aaron Carter, Jr.	1887. Frank F. Ford.
1869. John Wiley.	1888. Theo. F. Johnson.
1870. John Wiley.	1889. James Bell.
1871. Alexander T. Moore.	1890. Frank F. Ford.
1872. James Bell.	1891. Thomas S. Waterman.
1873. Lowell Mason.	1892. H. M. Matthews.
1874. Aaron Carter.	1893. Noah C. Ball.
1875. George L. Dale.	1893. Alfred B. Johnson.
1876. Alexander T. Moore.	1894. Richard Russell.
1877. James Bell.	1895. J. Smith Pierson.
1878. Lowell Mason.	

STANDING COMMITTEE.

Elected.

1860.	Lowell Mason, Jr.
1860.	George W. Smith.
1860.	F. W. Newton.
1860.	James Bell.
1860.	Enoch Condit.
1860.	George Stone.
1861.	John Wiley.
1861.	Aaron A. Smith.
1862.	Dr. Lowell Mason.
1862.	Abraham Baldwin.
1863.	William I. Brown.
1863.	James Bell.
1863.	Enoch Condit.
1864.	George W. Smith.
1864.	Edward L. Barnes.
1864.	Henry Matthews.
1865.	Henry Matthews.
1865.	Robert O. Crommelin.
1866.	Alexander T. Moore.
1866.	A. Buxton Hutchinson.
1868.	Wm. D. Porter.
1869.	A. M. Matthews.
1869.	J. Cutler Fuller.
1870.	A. M. Matthews.
1871.	Wm. D. Porter.
1872.	Wm. P. Kittredge.
1873.	Ambrose M. Matthews.
1874.	Richard Russell.
1875.	Robert H. Thayer.
1875.	Geo. Washington Smith.

Elected.

1876.	Jarvis M. Fairchild.
1877.	Allerton W. Kilborne.
1877.	Theodore F. Johnson.
1878.	Robert H. Thayer.
1879.	Alex. Brownlie.
1879.	Aaron Carter, Jr.
1879.	Alfred L. Commelin.
1880.	Richard Russell.
1881.	Alexander T. Moore.
1881.	John L. Yatman.
1882.	Alexander Brownlie.
1882.	Chris. McCollough.
1883.	John L. Yatman.
1883.	Charles A. Meigs.
1884.	Robert H. Thayer.
1885.	Aaron Carter.
1885.	I. Remsen Lane.
1886.	Richard Russell.
1886.	Charles A. Meigs.
1887.	O. S. Thompson.
1887.	A. B. Johnson.
1888.	James Bell.
1889.	H. M. Matthews.
1890.	C. A. Meigs.
1890.	T. S. Waterman.
1891.	J. S. Pierson.
1892.	R. H. Thayer.
1893.	T. F. Johnson.
1894.	James H. Noyes.
1895.	O. S. Thompson.

SUPERINTENDENTS OF SUNDAY SCHOOL.

1860.	Abraham Baldwin.	1869.	Robert O. Crommelin.
1861.	Dr. Lowell Mason.	1870.	" "
1862.	Abraham Baldwin.	1871.	" "
1863.	Lowell Mason, Jr.	1872.	" "
1864.	" "	1873.	" "
1865.	" "	1874.	William P. Kittredge.
1866.	" "	1875.	" "
1868.	" "	1876.	" "

<i>Elected.</i>	<i>Elected.</i>
1877. William P. Kittredge.	1887. Stephen A. Condict.
1878. George L. Dale.	1888. " "
1879. George L. Dale.	1889. " "
1880. " "	1890. " "
1881. " "	1891. " "
1882. " "	1892. " "
1883. Alexander Brownlie.	1893. " "
1884. John B. Solley.	1894. " "
1885. " "	1895. " "
1886. " "	

ASSISTANT SUPERINTENDENTS OF SUNDAY SCHOOL.

1878. Clarence D. Newell.	1887. Emery W. Given.
1879. " "	1888. " "
1880. " "	1889. F. F. Ford.
1881. " "	1890. " " "
1882. " "	1891. " " "
1883. " "	1892. M. W. Ferris.
1884. Alfred M. Crommelin.	1893. Emery W. Given.
1885. Frederick L. Grant.	1894. " "
1886. " "	1895. " "

CLERKS.

1860. Reuben Langdon, Jr.	1879. Richard Russell.
1861. " "	1880. Chas. L. B. Crommelin.
1862. " "	1881. " "
1863. Lowell Mason, Jr.	1882. Isaac C. Ogden, Jr.
1864. Henry A. Howe, Jr.	1883. " "
1865. " "	1884. " "
1866. E. Milton Greacen.	1885. " "
1868. William McCullough.	1886. " "
1869. " "	1887. Harry W. Hedge.
1870. Richard Russell, Jr.	1888. " "
1871. " "	1889. J. H. Noyes.
1872. " "	1890. " " "
1873. " "	1891. " " "
1874. " "	1892. " " "
1875. " "	1893. " " "
1876. " "	1894. R. H. Thayer.
1877. " "	1895. " " "
1878. " "	

OUR CHIMES.—THEIR STORY AND MESSAGE.*

“Praise God in His sanctuary. Praise Him with the sound of the trumpet. Praise Him with stringed instruments and organs. Praise Him upon the loud cymbals; praise Him upon the high sounding cymbals.”—Ps. cl ; 5.

Each Sabbath morning, and again as the evening shadows gather, there rings out over the stillness of Orange, a chorus of sacred song. It is a song in the air. As those Bethlehem shepherds on that first early Christmas morning, were awakened to hear the surrounding hillsides echoing with angel's melody, so we hear echoing through our streets and from our hillsides the same glad Gospel songs. The chorus is not, indeed, sung by angels. It is not a chorus of human voices, though the song was inspired by consecrated human hearts. It is the song of the chimes. Many of us have come to love their music. Many others, whom we do not even know, have come to listen eagerly, Sabbath after Sabbath, for its coming. To many a troubled soul the free, glad ringing of these chimes has been an echo of the free, glad Gospel of hope and trust and peace.

There is a story connected with our chimes that I want you all to know. It may be that we have come to

* Delivered in the Orange Valley Church, Christmas Sunday evening, 1895.

think of them as only the striking of a clock, to tell us the hour for worship. I want you to think of the music of the chimes as something more than the ringing of bells. It is something more than "sounding brass and tinkling cymbals." There is a soul in the chimes. There is a Gospel in them, and he who rings them, with a devout and earnest spirit, is in some sort an assistant Pastor of this Church, proclaiming the glad Gospel tidings to every listener, far and near.

This music, from our heaven-pointing Church tower, rings out along all the streets and avenues of our city; it enters alike the mansion of the rich and the hovel of the poor, the abodes of comfort and luxury and the dwellings of want and woe. It comes into the habitations of sickness and suffering, and into the haunts of vice and crime, as well as into the homes of the happy and the good. It falls on the ears of the destitute and the homeless and tells of a home in heaven. It goes through the wards of our hospital, whispering to sufferers, of the Great Physician's love and sympathy. To the lovers of God and the haters of God, to the thoughtless and the thoughtful, to those who pray and those who blaspheme, alike, these songs in the air are carried, telling the same glad story of pardon and of peace. Like God's blessed rain and sunshine, the Gospel invitation thus comes home to the heart of the evil and the good alike, the free glad tidings of the Father's love.

These chimes of ours are a distinctive feature of this, our Orange Valley Church, and are a part of its peculiar life. Would you know their story and their message? Climb up with me, then, to the Church tower yonder and

you can read it, in part, at least, for yourselves. It may be worth your while to turn aside, as Moses did at Horeb, or to climb the staircase, rather, to see whence comes the melodious voice that speaks to you. Ten bronze bells you find there, and the date, 1870, stamped upon them, shows that for a full quarter of a century they have filled the lofty, outer pulpit of the Orange Valley Church

You cannot guess how much they weigh, but I will tell you—it is nearly ten thousand pounds (9,822 pounds exactly), and an inscription cast on the side of each, tells us that they came from the foundry of Jones & Co., in Troy, N. Y. On four levels they hang; at the bottom, four large bells, weighing from 800 to 1,500 pounds each; above them, five smaller bells, weighing from 375 to 725 pounds, and surmounting all, a mammoth bell, which weighs nearly a ton and a quarter (2,432 pounds).

How came they there? Our older members do not forget, and the rising generation ought to be reminded, that the first Pastor of this Church was a man richly endowed with music in his soul, and his chief supporter and helper in the early years of our Church history was one who has been called “the father of church music in our country.” It is a memory for us to cherish that this Church was built in an atmosphere of Christian song, and song “not only of the spirit, but of the understanding, also.” Every time we look at this memorial window, representing the players and singers in the old Temple service, and inscribed, “Let the people praise Thee, O God; let all the people praise Thee!” and every time we listen to our organ, we should call up to

grateful memory, Dr. Lowell Mason, who loved this Church and did so much for it.

And there is another memorial to him present with us which, perhaps, you did not know about. The big bell which crowns our chimes, and whose solemn tones ring out the final invitation to every service of worship, is inscribed, "Presented in the name of Dr. Lowell Mason, by the Orange Valley Church." The peculiar wording of the inscription seems to indicate that this bell was a gift by the Orange Valley Church to the *whole community of Orange*, and not to itself.

The five smaller bells of the middle tier were each presented by special donors, or as special memorials. You will find upon them the following inscriptions: The first, "Presented by Aaron Carter, Jr.;" the second, "Presented by Peter Meyers Woodruff"; the third, "Presented for Lucy Allerton Bacon"; the fourth, "Presented by the Sunday School"; the fifth, "Presented by Platt K. Dickinson, in memory of his little son, Mortie." The other four, and larger bells, bear no names, but were secured by a general subscription.

That the first Pastor, Dr. Bacon, and his supporters felt the value of this Gospel in the air, ringing out from this hill-top, may be inferred from the fact that they thought it worth while to spend more than \$4,000 for the chimes to be placed there. How wisely they planned will never be known until the record of all the souls their music has cheered and inspired and encouraged, shall be fully made up.

It may be an interesting fact to remember that our chimes were first rung at a meeting of the Congrega-

tional Conference which was held with this Church on the 18th day of June, 1870—a Conference which was presided over by Henry Ward Beecher, and which was addressed by Rev. Drs. Storrs, Clapp, Strieby and Brown. As the delegates were leaving the train to come to the Church, the music began, and they slowly climbed the Highland Avenue hill, with the tones of "Old Hundred" and "America" floating down upon them from above. So much for the story of the past.

Each bell bears also a message, which is not of yesterday. It is a message of praise and worship for to-day and every day, and its burden gives sweetness and harmony to the glad tidings which its ringing tells. Each bell has inscribed, in raised letters cast upon its side, a message from the Word of God. Let us read them together. On the four bells at the bottom, we find these majestic words:

"Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of His holiness."

"Strength and beauty are in His sanctuary."

"In His temple doth every one speak of His glory."

"We have thought of Thy loving kindness, O God, in the midst of Thy Temple."

The five smaller bells on the next higher level are thus inscribed: On the Aaron Carter bell, "Peace be within Thy walls, and prosperity within Thy palaces." On the Peter Meyers Woodruff bell, "Blessed are they that dwell in Thy house; they will be still praising Thee." On the Lucy Allerton Bacon bell, "The Lord is my strength and song." On the bell presented by the Sunday School, are the words, "Both young men and maidens,

old men and children, let them praise the name of the Lord." On the bell presented in memory of little Mortie Dickinson, is the fitting message, "Out of the the mouth of babes and sucklings, Thou hast perfected praise."

And on the big Lowell Mason bell, whose deep undertone gives the refrain to all the chime music, is cast the words, "Enter into His gates with thanksgiving and into His courts with praise."

You see, then, what I mean when I say there is a soul in the chimes. It is the spirit whose visible expression is cast on their brazen sides—the spirit of worship, the spirit of praise, the spirit of love and trust and loyalty to God.

And this is the message that their music tells. First and last, it is a message of praise. It is a voice of thanksgiving; an expression of gratitude to God. How much that means for men! Adoration is oxygen to the soul. We live our lives of toil and care, and our thoughts centre on material things. Houses and lands, farms and merchandise; stocks and bonds; buying and selling and getting gain; barter and bargain, traffic and trade; work and wages, profit and percentage; labor and loss—so ring the chimes of our work-day world.

Early in the morning we hear them, as we hurry through breakfast and prayers and rush for the early train. Late at night we hear them, when weary and worn, we lay our heads on our pillows. All through the day we hear them, and our souls get dusty and hard and cold. Then, on the quiet Sabbath morning, ring forth the chimes of the sanctuary. Their first note speaks of

worship. Their musical cadences tell of thanksgiving and praise. They tell of the loving kindness of the Lord our God; of His forgiving mercy; of the hope there is in pardon; of the promises of love; of the better life; of the more enduring riches. They remind us of the church of our childhood; of the mother's knee; of the early vows; of the delights of duty done from love of the Father God. So do the bells of praise bring back our childhood. So do they open again the fountains of youthful aspirations, and once more unlock the door of our hearts to God.

Then there is the chime of peace. It is the glad, restful Christmas Gospel that the chimes are always ringing. Whatever is the sacred song they sing, the spirit back of the song is one of peace and rest and safety. It was not a chance selection of all the rolls of heavenly music when the angels sang their first Christmas carol, "Good tidings of great joy! Peace on earth—good will to men!" Our Gospel is a Gospel of peace, and how much the world still needs to hear it.

Strange, indeed, this pugnacious, quarrelsome world must look from the standpoint of heaven! Bickerings, jealousies, contentions, wranglings, controversies, fightings, brother striving to get the advantage of brother, families divided within themselves, nations viewing each other with suspicious jealousy, guarding their own interests, voting millions to keep their armies alert and ready for war. And in business and social life: rivalries, merciless competition, envies, cares, anxieties, turmoils, unrest. Our powers are being exhausted; our nerves are breaking down; our physical and mental resources

are being wasted, and the remedy for it all lies in the hands of Him whose life key-note was, "Peace on earth," and who said, "Come unto me and I will give you rest." The chimes are the Saviour's voice, saying, "Come and I will rest you." They invite the laborer to lay aside his tools, the merchant to close his ledgers, and the manufacturer to stop his machines. They invite the weary man to rest, the anxious man to hope, the despondent man to look up with a cheerful courage.

Are there misunderstandings between man and man? Are there difficulties in one's way? Are there injuries that hurt, and slights that wound, and insults that rankle? The chimes ringing out the Gospel of divine peace and pardon, call men to calmness and candor, and forbearance and charitableness. The note of God's loving kindness inspires men to be loving and kind. The note of his pardon prompts them to forgive. The Gospel of His peace smoothes the wrinkles on their brows; soothes the disturbances of their brains; quiets the commotions of their hearts; sends a sweet and holy calm to their inmost souls.

So does the bell of peace ring out the message of the Gospel to the disturbed and the anxious. To the burdened and the weary, it echoes the Word of the gracious Master, "Peace I leave with you; my peace I give unto you."

"At morn, at noon, at twilight dim,
My voice shall sound
The world around,—
'Christ for the world, the world for him!'"

And the bells are all in harmony. Whether the keynote of the tune they play be "Praise," or "Holiness to our God," or "Strength and Beauty," or "Glory," or "Blessedness," or "Peace," or "Loving Kindness," or "Rejoicing," there is no jar or discord. The spirit of the chimes is one of loving unison. It is the spirit of God and cannot be otherwise. It is the spirit of love and hope and joy; of good tidings of better things to be. It is the spirit which brought the Lord Christ into the world, and made music in his soul all the while he was in the world, and strengthened him to leave the world, and thrills him now in the heavenly world; and it is the same spirit which he wants to sing into your soul and mine. Harmony with God. Unison with the spirit of holiness and goodness and truth.

Surely, we ought, all of us, to be better men and women, because of the music of our chimes. An inspiration to higher and nobler things ought to fill our souls as we listen to their message. Whatever be the familiar air into which their cadences blend, their notes are always the same; cast into their brazen sides and uttered by their brazen tongues, "Blessing and Glory," and "Honor and Majesty and Might be to the King, the Lord our God."

And there is one thing more which they ceaselessly tell us. I am glad that two of our bells speak for the children. It was a happy thought to have the Sunday School present a bell to be hung in our Church tower which should always peal forth this message: "Both young men and maidens, old men and children; let them praise the name of the Lord."

It was another happy thought that, blending with that in sweet concord, should come the note from the infant room, in the name of "Little Mortie": "Out of the mouth of babes and sucklings, Thou hast perfected praise!" So not alone to the aged and infirm comes the message of the chimes; not alone to those who have become weary of the world and are eagerly looking for a better. It comes to the vigorous and the strong. It comes to the young and the hopeful; to the ambitious and the impulsive; to those to whom life is new and hope is strong, and to-day is bright. And it tells them that the worship of God and Christian service will keep life new, and keep hope strong, and make each to-day brighter than yesterday. And always there will come to us in the music of the chimes, now we know it is there, that sweet childish voice, singing the Hosanna of "perfected praise." With all the strength of mature judgment and of reason, are we exhorted to praise the Lord our God, with all the devotion of womanhood's heart, with all the vigor of manhood's soul. But always it must be the child-spirit that best worships God. Always it must be the child-simplicity; the child-dependence; the child-sincerity and trust, that sends forth the perfect praise that delights the heart of the Father in heaven.

The children of the Sunday School whose pennies purchased the bell a quarter of a century ago, are the grown men and women to-day, and in another quarter of a century a majority of them will have joined the choirs invisible, but the bells will still chime on. Generations shall come and generations shall go, but the same old story and the same old song will float out on the air

from this, our Church spire, telling those who are to come after, of the love of the unchangeable God. Little Mortie's voice, after twenty-five years' practice in heaven's chorus, still rings out its Hosanna! and its music will be just as sweet after a century has rolled by. So one generation shall sing his praises to another, and the anthem shall never cease.

This, then, is the story and the message that float out from our Church spire:

“On the icy air of night,
While the stars that over-sprinkle
All the heavens, seem to twinkle
With a crystalline delight,
As it swells,
As it dwells,
On the future! As it tells
Of the rapture that impels
To the swinging and the ringing,
To the rhyming and the chiming of the bells.”

TOUCHING HIS GARMENT *

“For she said within herself, if I may but touch His garment, I shall be whole.”—Matt. ix, 21.

That was a pathetic incident in the life of the first Pastor of this Church, which suggested the subject of his beautiful memorial window. You remember what it was—the wish that he expressed but a few days before his death—that he might be able to preach one more sermon to his beloved people from the words, “If I may but touch His garment I shall be whole.”

Often have I wished that I could know precisely what was in the mind of Dr. Bacon when he said that. Often have I wished that that sermon, which was written on his heart, could have been put into words, and the deep thought which was burning in his soul could have found utterance as the last message of his gracious lips, and that I, as well as you, might have heard it. Surely that uttered thought, born of those awful realities through which, and into which, his soul was passing, would have burned into your soul and mine, could it have been spoken to us. Did you ever catch a glimpse of a real preacher’s workshop? True sermons, like poems, are born, not made. It is easy enough to string words together and read them for half an hour. It is easy

* Delivered on Palm Sunday, 1896.

enough to cover page after page with polished sentences, and ornate rhetoric, and pious platitudes. That is mainly a mechanical art. It is not hard work, under the inspiration of a Scripture promise, or exhortation or warning, to say things that are good and true, which may be called a sermon. But the true sermon is more than pleasant sounding words. It is more than poetic fancies. It is more than the mere utterance of truth. It is the voice of God. While Harriet Beecher Stowe was at Sag Harbor some years ago, an old sea captain came up to shake hands with her, saying, "I am glad to shake hands with the woman who wrote 'Uncle Tom's Cabin'" "But I didn't write it," replied Mrs. Stowe. "You didn't! Who did, then?" "God wrote it. I merely followed His dictation."

In just that way the true preacher speaks, because he has first heard God speak. He is no true preacher else. His study is not merely a pleasant room lined with books and papers, where he fills his mind with the wit and the wisdom of men. If he is worthy the name of preacher, it is a place where God speaks to his soul. The message which he delivers he must first receive. He is an ambassador for Christ—taught with the divine instruction, inspired with the divine Spirit, absorbed with a divine thought. He is set on fire with a divine impulse, which makes him feel as the Apostle felt, "Woe unto me if I preach not this gospel, which has been given me to preach." Let a man stand before a congregation, or come in contact with a single soul in that way, and what he says will be a sermon, indeed, from God. Such sermons are not preached every day. No minister preaches

them every time he stands before his people. Perhaps he does it but once in his life time. If so, that one sermon is the climax of his life—the ultimate purpose for which he was born.

I cannot help thinking that it was such a sermon as that that was born in the heart of George B. Bacon, which indeed filled his own soul with light and peace, but which he had not strength to speak to you. That expression, "If I may but touch His garment I shall be whole," meant something to him then. Surely he had no inclination then to preach beautiful theories or poetic fancies. He was face to face with the eternal reality. He stood there where you and I shall one day stand—theories all forgotten, earthly pretensions all weighed in the balances, earthly values all tested, life's balance-sheet being footed up—looking out on things that are real and lasting.

Could you and I but climb to-day to the mountain where he stood that day—even as we must some time climb there—the outlook which we should get, not only into the mysteries of the future, but into the secrets of the present life, would not be forgotten, as we should come down from the mountain-top to the plain of life's work and care once more. I know it is almost an audacious thing for me to attempt to lead you to-day up into the clear atmosphere of his dying thought. There are mountain summits so high, so clear, like Mt. Hamilton in California, that they erect mighty telescopes on them, for from them they can best see the stars. There are spiritual mountain-tops from which men get clearer visions of God and Christ and duty than elsewhere. You

and I have not climbed to those loftiest heights yet. Our spiritual vision is sadly clouded with earth mists. Dr. Bacon had reached them when these words, which have always been so familiar to us, seemed to gather up the last message of love and of hope that he wanted to declare to the people for whom he had given his life. But I believe God's Spirit can teach us something of what his thought was—something which we have never discovered in the familiar words before. If this shall be, this memorial window, with its illuminated and illustrated text, will preach to us with a clearer voice than it ever yet has.

“If I may but touch His garment I shall be whole.” It was the secret thought of the invalid woman, as she stole up behind Jesus, in the press. She had seen the loving face of the Master. She had heard the gracious words that He had spoken. She had seen the strange miracles that He had wrought, and had felt the power of His magnetic presence. “Surely,” she said, “there is healing virtue, not only in the tone of His voice and the touch of His hand, but in the very garments that He wears.” So, drawn by some mysterious influence—call it faith, call it superstition, call it a morbid curiosity to try a new experiment, call it what you will—she stole up behind Him in the crowd that thronged around Him, and tremblingly reached out her hand and touched the hem of His outer robe, and straightway the healing virtue came. There was no grain of superstition in Dr. Bacon when those words gave expression to the thought of his soul that day. He knew well enough that if Jesus of Nazareth were walking the streets of Orange, he and all his

people might come so close to His bodily presence, as multitudes did in Galilee, as to brush His clothes or touch His hand or hear Him speak, and go away unhealed, unblessed. But still his thought was, "If I may but touch His garment I shall be whole," "If my people could but touch His garment, they, too, might be whole." Now what was his thought? Surely it was the deep cry of his soul for himself, and for his people, for a spiritual wholeness which could come only from actual contact with the actual Christ.

Much as life meant to him, his supreme thought in those last days of seraphic vision was not of physical healing for himself. Much as he loved his people, his chief desire for them was not that they might be relieved from physical infirmity. Wholeness! That was his thought. Wholeness for himself. Wholeness for you. Full well he knew that the infirmities of the flesh took away something from one's complete manhood or womanhood. Deeply was he conscious that moral weakness and spiritual infirmity and sinful self-indulgence, contracted a man's soul and stunted his development and robbed him of his truest life. His deep longing was for spiritual health, soundness, wholeness. Holiness, the Bible calls it. You do not like that word, holiness. Somehow it does not attract you. But the Bible is full of it, as the ideal standard not only for God, but for man. It presents holiness as the goal of human life; and its thought is, not some fictitious outside sanctity, not some gloomy austerity of life, not some repression of animal spirits and renunciation of pleasure, but the complete rounding out of manhood, the fullest possible expression of all that

a man is capable of in the expansion of all that is highest within him. That is what God means when he says, "Be ye holy as I am holy!"

That, I am sure, was the underlying thought in Dr. Bacon's heart that day. It was no new thought. He had always been preaching it. But as he stood there on that spiritual mountaintop, in a more translucent atmosphere than had ever yet enveloped his soul, he saw with so clear a vision this great truth, that it seemed to him he had never seen it before. It seemed as if he could not leave his people until he had told you of this truth, which seemed to him so fresh and new. Wholeness ! Is it then a thing possible for these marred and stunted lives of ours? Wholeness ! Can these, our sickly souls, really know what true spiritual soundness is? Wholeness ! Can these, our fragments of consecration ; this, our invalid faith ; this blurred and weakened spiritual vision, ever be restored to the sympathy and vigor which was God's ideal ? Can the divine pattern for our human life be reached ? Yes, says divine inspiration. "Like as He which called you is holy, be ye yourselves also holy in all manner of living; because it is written, ye shall be holy for I am holy." That is not simply a command, but the declaration of a possibility. As Andrew Murray says, "The call of God is the manifestation in time of the purpose of eternity." And it was a fresh glimpse of that eternal purpose, as a divine possibility, which came to the sharpened spiritual vision of the dying Pastor, which constrained him to say, "If I and my people could but touch His garment, we should be whole !"

Spiritual wholeness ! That was the possible vision.

Spiritual contact ; that was the way by which alone it could be secured. Contact ! That is always the source of power. Contact with the electric battery sends a message with lightning speed around the world. Contact with the dynamo flashes sunlight through all the streets and alleys of a city. Contact with the vine sends the life sap up through every branch and twig, and brings forth the grape clusters. Contact with Christ. What is that ? What does it do ? Why, just what is done in the vine and the electric circuit and the telegraph. In Christ is stored all the light and the wisdom and the love of God. "In Him dwelleth all the fullness of the God-head bodily." In Him is centred the power of God—whether creative power, or healing power, or redemptive power, or forgiving power. He is the reservoir of the Living Water ; the store-house of the Bread of Life ; the fountain of Forgiveness and Grace. Contact with Him is tapping the reservoir of His grace, and building an aqueduct to His living fountain, and establishing a circuit over which flows His living power. In her superstitious ignorance and her faltering, flickering faith, the invalid woman did that, for then, as always, the power of Jesus was not conditioned on the *quantity*, nor yet on the *quality*, but on *genuineness* of faith. In physical weakness, but with a spiritual insight, proportionately intensified, Dr. Bacon did that, and the wholeness of soul that flowed in upon him was so sweet, so strong, that he longed once more for the gift of speech, that he might tell you about it.

But we have not yet discovered the whole secret of his thought. Why did he use that figurative expression of

the Gospel story? Why did he not use the closer analogy of "the *branch united* to the vine," rather than the seemingly less perfect one of a simple touch, and that not of the inner life but of the outer garment? I believe it not enough to suppose that, in that hour of solemn realities, he chose the more poetic figure just for the mere poetry of it. To the superstitious woman the hem of Christ's garment was a real channel of power. To the clear-sighted Bacon it must have been only a symbol. And of what? What was Christ's garment? It was doubtless that same one which the ribald soldiers, with coarse jests, cast lots for at the foot of the cross, for the coat was without seam, and it were a shame to rend it! The coat was the outer covering of the real Christ. And as the quality and taste of garments give some sort of expression to the body and the soul that they conceal, so the garment of Christ was in some sort a symbol of the life and the soul of Christ.

Actual contact with the garment, then, if made with that purpose and wish, is actual contact with the soul of which it is the outward expression. We know something of what true friendship is. It is the contact of soul with soul. It is the communion of heart with heart. It is the mutual opening of one life for another life to fill. And we may be friends of God. Of Abraham, the father of the faithful, God himself said: "He is my friend!" Of His disciples, Jesus said: "I call you no longer servants, but I have called you friends!" And you and I, as heirs of the Apostolic commission, are also heirs to this divine friendship. In a way, friendship may mean more, even, than love. Love is often alloyed

with passion. So-called love is sometimes a sort of refined selfishness. Love may be the fruit of sympathy or pity. Love is a sentiment which may exist in the heart of a superior for an inferior. It is even that which binds the heart of the Holy God to the heart of the sinful man. But friendship is more a bond between equals. By calling His disciples friends, Christ comes down to their level, after having lifted them as high as possible towards His. Friends, to the extent of their friendship, understand each other ; share each others joys and sorrows ; think each others thoughts ; live a common life.

Those who love each other may be friends, though sometimes, in this high and holy sense, they are not, for the souls which reach out towards each other may not always blend. It is this high contact which we are told is possible between our souls and Christ—our souls and God. And that, I believe, is the thought which we are trying to grasp to day. Actual contact with the soul of Christ means a complete union with His life. It is such a union that we shall come to think His thoughts, to share His feelings, to be moved by His impulses, to have perfect harmony of wish and will. Have you an earthly friend—one who beyond all others deserves the name ? Think what that friendship means for you. Multiply it by the infinity of God, and then, just so far as you are able to understand it, will you be able to see what it means to come into actual contact with Christ, the soul of God, and be His friend.

But the full force of the figurative symbolism we do not get until we think *in what way* the outer garment was an expression of the inner. In two ways we may

see that it was symbolical ; first, of His outer life, and second, of His inner soul. And first, His outer life. What was that ? Surely it was His *human life*. The Son of God “ took not on Him the nature of angels. He took on Him the seed of Abraham.” He clothed Himself with human flesh. He took on Him the garment of our common humanity—not a humanity defiled by sin ; not a humanity weakened by self-indulgence, and stunted by self-abuse—but the pure, perfect humanity, symmetrical, complete, perfectly conformed to the ideal of God. It was this pure, perfect, human life of His which was the garment which covered the soul of the Son of God.

Let us climb up for a moment into the mountain of that thought and see if we can discover what it means to touch the garment of Christ’s perfect humanity. Let us try to see if touching that will satisfy the condition that confronts us, so that we shall be *whole*. If we grasp the full significance of what that means, I think it does. If you or I could become *altogether such a man as Christ was*, it would be said of us, too, as of Him, “ This is My beloved Son, in whom I am well pleased.” If coming into complete contact with His human life should transmit to us the graces of His perfect human character, we then should also become God’s ideal sons. God never expects us to become divine sons, but always to remain human sons. Our humanity is a part of our eternal inheritance. The perfection that we reach after is a perfection on the plane of humanity, and not of divinity. But there is no human quality that we possess which we may not conceive of as purified until it reaches God’s

standard. There is no human impulse that we have which we may not conceive of as throbbing in its human channel with a divine energy. There is no disposition or taste, no capacity or talent, no peculiarity or capability, which belongs to us, which does not receive its energy from divine impartation and for a holy purpose. It was designed to shape our peculiar characters and to give tone to our individuality, in accord with the infinite diversity of God's models. Often we have perverted the gift. We have misused the power. We have become what the original Designer never wanted us to become, and have done what He never wanted us to do. If now we could come into perfect contact with His life once more ; if the channels which sin has obstructed could be completely flushed, and the windows of our souls could be thrown wide open to God, that divine life would flow into our human lives again, as God in the beginning meant it to do. That would not make us divine, but perfectly, symmetrically, human. In place of a broken, fragmentary life, we should be living a whole life. In place of a marred and disfigured life, we should have a clean and wholesome life. Instead of a diseased and sickly life, it would be a sound and healthy life. If only we could really touch the garment of Christ's perfect humanity, we should become perfectly whole. And it was to bring this wholeness within our reach that the Son of God took on our humanity and came and lived among men.

But again, there is the other side of the thought. It is the same truth, only seen at another angle. Christ's outer garment was a symbol of His inner

life. The Apostle Peter speaks of being "clothed in humility," and, as never man who walked this earth besides, in that garment was the Lord Christ clothed. We speak of the garment of Christ's righteousness—not, indeed, as if it were an outer covering which could be thrown off at will, for righteousness was the very tissue of His being, but as the outer expression of His life. In old theological language, that garment of Christ's righteousness was spoken of as being transferred from Him to us. It was a pious fiction to say that, for I can no more become good because of His righteousness than He could become guilty because of my sin. But there is a deep truth in speaking of the garment of Christ's righteousness. There is a priceless truth in the thought that actual contact with His righteous life imparts to me an impulse towards righteousness, such as I could get in no other way. And that righteousness of His—through which, in some mysterious way, I do not understand how, atonement was made for my sin—was not something distinct from the life which He lived here on the earth. It was His divinity somehow projected into His humanity. It was the life of God which somehow was in Christ, reconciling the world into Himself.

So then, the two-fold thought is this. Christ's seamless garment was a fitting symbol of His perfect human character; that outer manifestation of His hidden life, and that human character, was perfect, because it was permeated through and through with the Spirit of God. If you and I can truly touch that, we shall indeed be made whole. It was the power of that touch, I believe, that thrilled the soul of George Bacon in those hours of

weakness and of pain, and which made him so long to tell you of its magic healing. We have been reaching after his thought to-day, and I believe that in some sort we have grasped it. Its depth and richness of meaning we may not fully know, until, like him, we shall have passed beyond the skill of all earthly physicians. Then we, too, may discover what it means to reach out the hand and touch the garment of the divine Christ.

On this Palm Sunday we are reminded of that moment of seeming triumph in the life of the Master, when the multitudes spread their garments in the way, to make a dustless road for Him to ride over. There is exultation in the thought of that day, when a worthy tribute seemed to be offered to our King. But there is sadness, too, in the thought that many of those who thus threw down their garments as a pathway for Emmanuel, before Holy Week had passed, cried, "Crucify Him! Crucify Him!" So it has often happened in men's treatment of Christ. They have offered their garments for Him to walk over. Their outer covering they have spread out before Him in token of loyalty, but their hearts have been barred against Him. Or this, shall I say? While seeming to cast down their garments in token of loyalty, in reality they have sought to make a pathway of their own paving for Him to ride over. It has been a pathway of pride and not of humility, and they would gladly make the lowly Christ ride over that. It has been a pathway of selfishness and not of love; of worldliness and not of holiness, and they would have salvation come to them along such a pathway as that. There is no real loyalty in thus trying to make Christ walk over our pathway,

and not we over His. There is no true devotion in trying to get Him to wear our garments, and not we His—in seeking a divine sanction for our chosen life, and not coming into contact with His life. But that is precisely what many of us are doing. Palm Sunday comes to us again to-day, reminding us of the fact that Jesus, the Nazarene, is King. Let us consider well the impulse that leads us to cast our garments in the way. Holy Week is coming, with all its sacred memories and meaning. God grant that all our lives may, during this week, be brought into closer contact than ever before with the divine human Christ. While the multitudes are thronging Him and pressing Him, of you, of me, may He ask the searching question—WHO TOUCHED ME?

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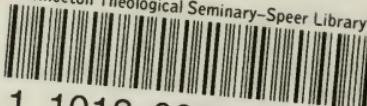
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